Rev. G. Lane

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From the New York Observer.

EXHIBITION OF THE PRETENDED COAT OF OUR SAVIOR AT TREVES.

MONTAUBAN, (Tarn and Garonne,) 22d November, 1844.

Remarks on Popish Superstitions—Historical Notices of the Relic at Treves—Vast Concourse of Pilgrims—Their Character and Manners—Money the Motive of the Romish Church—Protest of a German Catholic Priest against this Pagan Idolatry.

It would be difficult to imagine any thing more scandalous, more disgusting, more contrary to the spirit of the gospel than the *Popish farce* recently enacted at *Treves*, a city of Germany, belonging now to the kingdom of Prussia. The clergy of Treves pretend to have in their hands the *seamless coat* of Jesus Christ, (John xix. 23, 24,) and they made a formal exhibition of it, from the 18th of August last to the 6th of October, inviting all Romanists to come and see and touch this precious relic. Some journals say that *eleven hundred thousand* pilgrims responded to this call. The most moderate computation makes the number of visitors at least *five hundred thousand.*

What a striking proof that the church of Rome shows ever the same spirit, the same conduct, the same contempt of the common sense of mankind, and the same inclination to deceive miserably the consciences of men! In the nineteenth century—in the heart of civilized Europe—by the side of the flourishing literary institutions of Germany—when a thousand periodical journals are daily relating all the news: are priests who dare, in the face of heaven and earth, to exhibit an old bit of cloth which they call our Savior's coat! and they promise a *plenary indulgence* to all who will come to view it! and they assert that this relic will work miracles! and a million men are found flocking from all parts to countenance this absurd sacrilege. O! let us not be so proud of what we call the *intelligence of our age.* Gross darkness still covers the people. There are still thousands, millions of unhappy men, who are the dupes of ambitious and greedy priests.

If we were told that, in the interior of Africa, the degraded natives prostrated themselves before a fetish, or that, on the banks of the Ganges, a blind multitude sought the pardon of their sins by worshipping idols, it would seem credible to us, because these poor creatures have never heard the name of Jesus Christ. But that in a church pretending to be *Christian*, and even more Christian than all others, such idolatries should occur; that they should be sanctioned by bishops, cardinals, the Pope himself, would seem incredible at first view; we should require most authentic evidence to admit the fact; and now we ask: How can reasonable and intelligent men still remain in a church which has sunk so low? Will not a sense of shame force them to disavow a clergy who speculate so impudently upon the stupidity of the mass of the people?

Observe first, that there are in Europe many cities and villages which claim to possess our Savior's coat, or pieces of it; in particular, the city of *Argenteuil*, in France, maintains obstinately that in their church, and not in that of Treves, the Lord's coat was deposited. This is the first difficulty which must stumble the most docile Romanists; for Jesus Christ had but one seamless coat at the moment of crucifixion. If it is in Argenteuil, it is not in Treves, and *vice versa.* So that on one or other hand, the priests must be guilty of imposture.

A priest of Treves has published, with the approbation of the bishop, a history of the preservation of the Savior's coat in this favored city. I will give you a brief analysis of his pamphlet.

Know then that the soldier to whom the coat of the Lord fell by lot, sold it for money to the apostles, who were very desirous of having this relic of their Divine Master. The robe *was concealed in the house of a Christian family*, (these are the writer's words,) during the three centuries of persecution; *its existence was concealed from the public*; only a few of the faithful were *let into the secret of this sacred deposit*, and they transmitted the knowledge *by oral tradition.*

In the fourth century, the *Empress Helena*, mother of Constantine, having visited Palestine, sought carefully for every relic of the Savior. She recovered the cross, the nails which had pierced the hands and feet of Jesus—and also the seamless coat; for the Christian family who had kept this garment were happy to present it to a princess that showed so much reverence for relics.

The Empress Helena brought the *holy coat* to Treves, because she loved this city. Treves was at that period *a second Rome*; it contained a very flourishing church, and it was proper that it should possess so precious a treasure.

The city of Treves was ravaged, indeed, by the Franks, the Huns and the Normans. It was sacked, demolished, burnt several times, from the fifth to the ninth centuries; but by a constant miracle, neither pillage nor burning reached the coat presented by Helena. This coat remained wholly untouched amidst the universal ruin of the city.

But the inhabitants of Treves forgat, during these long desolations, their old relic; till in 1196, a bishop having ordered the cathedral of the city to be rebuilt, the coat was unexpectedly found, and the bishop was assured, no doubt by special divine revelation, that it was the very coat of the Lord.

In spite of this great discovery, more than three centuries elapsed before the coat was exposed in public. In 1512, at the dawn of the Reformation, it began to be generally known. Public exhibitions of the relic were made in 1531, 1545, 1553, 1585, 1594, 1655, 1734, 1765 and 1810. And now the exhibition is repeated in 1844.

You see how apocryphal is the history of this coat. How is it possible to know that the coat of Christ was bought by the apostles? What evidence is there that it was preserved for three centuries in a Christian family? Why should the Empress Helena give the garment to Treves rather than to Constantinople? What intelligent man would believe that so frail an article would have escaped the invasions of the barbarians. What is there to authenticate a garment found in the twelfth century after so long an oblivion? The whole is plainly a tissue of gross and extravagant falsehoods, and we do not suppose that the priests themselves are so ignorant as to believe it. They must laugh in the sleeve at these fooleries, but they think it well to make use of them to increase the authority and the revenues of the church.

Cicero said that two soothsayers of Rome could not meet without smiling. I presume it is so with the priests of Treves. No, they would not dare to affirm, with their hand upon their heart, that they believe this bit of old cloth to be the real coat of Jesus Christ!

Be this as it may, the invitation was made to all faithful Romanists, and on the 18th of August, as I told you, the bishop of Treves performed mass in his pontifical robes, and afterwards exhibited the seamless coat. All the parishes in the city made a pompous procession. The civil and military authorities, the students of college, the school-children, the mechanics, tradesmen, all attended. In the evening the houses were illuminated. The soldiers were led by their officers before the relic, with their colors lowered. Three hundred prisoners asked leave to visit the holy garment, and they came with great gravity and compunction. During the whole exhibition, the cathedral was open from five o'clock in the morning till eight o'clock at night, and it was constantly filled with an immense crowd.

Pilgrims came from all countries, chiefly from Germany and the eastern frontiers of France.—They were for the most part, peasants who, with their vicar at their head, flocked to this pagan spectacle. The majority of this multitude were women. Except a few persons of rank or intelligence, the pilgrims belonged to the lowest, most degraded classes. Many of them begged alms on the road, in order to defray the expenses of the journey, and to purchase the offering they must bring to the priests. On their return, they suffered with hunger; they were exhausted with fatigue; and returned to their homes, where they found not the necessaries of life. It is easy to see that good morals must have been hurt in more than one way in such a tumultuous concourse of such people. Who can tell what numbers of women and girls brought back to the domestic hearth a soiled conscience and shameful recollections? The city of Treves presented during the exhibition a lively scene. In all the streets and public places, processions were continually passing. Ordinarily the pilgrims marched two and two, and chanted a monotonous litany. All the hotels were crowded. Extensive wooden barracks were erected at the gates of the city; and there, for a penny or two ahead, the pilgrims found a little straw to lie upon. At two o'clock in the morning the noise began again, and continued till a very advanced hour of the night. Play actors of all sorts established themselves at Treves; every day several theatres were opened to amuse the strangers. There were *panoramas, dioramas*, menageries, puppet shows, all the diversions which are found in France at fairs. Every where mirth and and revelry abounded, wholly unlike the composed and pious feelings inspired by the performance of a religious duty.

Let us now accompany the pilgrims to the cathedral. At the bottom of the nave, on an altar brilliantly lighted, is the relic in a golden box.—Steps placed at each side lead to it. The pilgrims approach, mount the steps, and pass their hand through an oval aperture in the box, to *touch* the coat of the Lord. Two priests seated near the relic receive the chaplets, medals, hoods, and other articles of the faithful, and put them *in contact* with the marvellous coat, because mere contact is a means of blessing. Objects which have thus touched the relic are *consecrated, sanctified*; they then become *holy* chaplets, *holy* medals, &c.; and after this ceremony, the pilgrims go away rejoicing, thinking they have acquired the remission of all their sins.

It is needless to say that this exhibition was distinguished by numerous *miracles.* Has not Rome miracles always at her service? Is not her whole history filled with striking prodigies? You may be sure, therefore, that many sick were suddenly healed by touching the holy coat. Paralytics were healed, the lame walked, the sick were restored to health. The bishop of Treves announces that he is about to collect *authentic proofs* of all these miracles, and to publish them for the edification of Romanists. He promises to *satisfy the demands of the most obstinate rationalism.* We shall see.

One of the most wonderful cures effected by contact with the holy coat, is that of Miss *Droste de Wischering*, niece of the archbishop of Cologne, famous for his dispute with the King of Prussia. This young lady had for a long time a *paralyzed leg*, and no physician could cure her. She went then to Treves, hoping that the seamless coat would have more virtue than all the skill of men. On the 30th of August, when entering the cathedral, she felt unusual strength. Then she touched *three times* the relic. Three times! it was not much for so great a miracle. After this threefold touching, Miss Droste left in the church the crutches she had made use of in walking; having no further need of them. Her paralyzed leg was restored whole like the other.—From that moment she was healed, and the archbishop, her uncle, writes that this young lady walks as well now as when she left Treves.

It is well to add that this exhibition brought *a great deal of money to the priests.* This is the true explanation of the riddle. It is estimated that the offering of the faithful amounted to 500,000 francs ($100,000,) in the space of six weeks, without reckoning the 80,000 medals of the Virgin which were sold, and the profits from the sale of chaplets and other objects of devotion. Even now, in all the towns of France, the priests employ persons, particularly *women*, to sell at an exhorbitant price a thousand petty articles *which have touched the holy coat!* Such as—ribbons, bits of cloth, cotton, and silk, some of which are shaped like the coat; besides crucifixes, images, in wood or in glass. The clergy have monopolized all the old rags of the neighborhood of Treves and sell them for their weight in gold, and they find dupes weak enough to purchase these amulets!

The product of this traffic, added to the offerings of the pilgrims, will be perhaps *from one to two millions of francs.* You see what it costs to support human superstition. Here is a traffic as lucrative as that of Tetzel and other sellers of indulgences in the sixteenth century. The Popish ecclesiastics will live well, have good cheer, buy splendid houses, amass large property at the expense of the poor people who are so credulous as to buy these ridiculous *talismans.*

We mention, however, one honorable exception among the Romish clergy. A German priest, named *John Ronge*, has published a letter addressed to the bishop of Treves, which has produced much sensation. Fifty thousand copies of this letter were sold in a few days. All Germany exulted, as if she heard the voice of a new Luther! It is said that this bold and venerable priest has been summoned before the ecclesiastical courts, and is to be deposed. I am not surprised.

I give you some extracts from this protest:—"What would have seemed till now," says John Ronge, "a fable, a fiction, Bishop Arnold of Treves presenting to the adoration of the faithful, a garment called the coat of Christ; you have heard it, Christians of the nineteenth century; you know it, men of Germany; you know it, spiritual and temporal governors of the German people:—it is no longer fable nor fiction, it is a real fact. * * * * Truly may we here apply the words: *Whoever can believe in such things without losing his reason, has no reason to lose.*"

The author of the protest then points out the dangers to which pilgrims were exposed who visited this relic. "This anti-Christian spectacle," he says, "is but a snare laid for superstition, formalism, fanaticism, to plunge men into vicious habits.—Such is the only benefit which the exhibition of the holy coat, whether genuine or not, could produce. And the man who offers this garment, a human work, as an object of adoration; who perverts the religious feelings of the credulous, ignorant, and suffering multitudes; who thus opens a door to superstition and its train of vices; who takes the money and the bread of the poor, starving people; who makes the German nation a laughing stock to all other nations. . . this man is a bishop, a German bishop: bishop *Arnold of Treves!*

"Bishop Arnold of Treves! I turn to you, and I conjure you, as a priest, as a teacher of the people, and in the name of christendom, in the name of Germany, in the name of her rulers;—I conjure you to put an end to this pagan exhibition of the holy coat, to take away this garment from public view, and not to let the evil become greater than it is already.

"Do you not know—as a bishop you must know, that the founder of the Christian religion left to his disciples and his successors NOT HIS COAT, BUT HIS SPIRIT. His coat, bishop Arnold of Treves, was given to his executioners!

"Do you not know,—as a bishop you ought to know, that Christ has said: *God is a spirit, and they that worship Him must worship him in spirit and in truth?* * * * * * * * *

"Do you not know,—as a bishop you ought to know,—that the Gospel forbids expressly the adoration of images and relics of every kind; that the Christians of the apostolic age and of the first three centuries would never suffer an image or a relic in their churches; that it is a pagan superstition, and that the Fathers of the first three centuries reproached the pagans on this account?

"Be not misled by the great concourse of visitors. Believe me, while hundreds of thousands of pilgrims go to Treves, millions of others groan in anger and bitterness, over the indignity of such an exhibition. And this anger exists not in this or that party only; it exists among all and every where, even in the very bosom of the catholic clergy, and the judgment will come sooner than you think.—Already history takes her pen; she holds up your name, Arnold of Treves, to the contempt of the present age and posterity, and stigmatizes you as the Tetzel of the nineteenth century!"

This is noble and pious language. John Ronge mentions, in closing his protest, the names of John Huss, of Hutten, of Luther. It is easy to see that he has already ceased to be a papist, and that he belongs at heart to the reformed communion.

I am, &c., G. de F.

From the Edinburgh Witness.

THE LATE DR. ABERCROMBIE.

Our paper of 16th of November recorded an event which, even if it had fallen upon us far less suddenly, would have left us unprepared, for a time, to give utterance to our own feelings, or to say any thing which might not have been deemed an irreverent intrusion on the deep and distressful sympathy which that sad event every where awakened.—It behoved us to yield precedence to that expression of the public sorrow which we well knew would be forthcoming, when the earthly remains of one so signally eminent, and so universally beloved, should be carried to the grave. And in consequence of this detention, we are now enabled to add, that never, we believe, was a more awfully solemn and affecting procession seen in our streets than that which on Wednesday accompanied the remains of this distinguished philanthropist, from his well-known residence, to the West Churchyard. It had been the desire of his family, as being perhaps somewhat more accordant with the retiring modesty of his life, that the funeral of their lamented father should have been of the most private kind. But they yielded to the request of several public bodies who exceedingly desired to do him honor; and the procession was accordingly joined by both the Royal Colleges of Physicians and of Surgeons in the city,—by the members of the Free Church Presbytery of Edinburgh—of the Commission of the General Assembly of the Free Church—and by many professional brethren who had come in, though uninvited, from distant parts of the country. Never in our day, unless in the instance of Dr. Thomson, have we seen such a deep and universally pervading sympathy; and though enhanced, no doubt, in both cases, by the awful suddenness of the stroke, yet in neither was it due to any thing so much as to the sense universally entertained of their high and influential standing in society, and of the irreparable loss, when, especially in times so critical as have marked the decease of both, such leading and directing public characters have fallen.

Dr. Abercrombie's professional eminence will at once occur to all, as having raised him to a position of very wide and conspicuous influence. So early as 1803 he began to practice in Edinburgh; and though it was long before either of these two valuable publications* appeared, which form the main strength of his professional authorship, he very soon became so well known to his professional brethren, through the medium of his communications to the *Medical and Surgical Journal*, and by an extensive and successful practice, and had so gained the confidence both of the profession and the public, that immediately on the demise of Dr. Gregory, he took that place as a consulting physician, which he has continued to hold with increasing celebrity. In 1830, and again in 1833, he appeared as an author on other subjects, which, doubtless, it had scarce been thought he could so investigate and adorn.—For he had studied his own proper and peculiar science so devotedly, and so well, and was necessarily so engrossed in practice with its most anxious and arduous labors, that surely marvellous it seemed how he found either taste or leisure for such a separate achievement. And yet to those who could appreciate that intellect, which was in him as remarkable for its comprehension as its clearness, and that height as well as depth of moral sensibility, which, being combined with the other, and sanctified, made him known unto all men as the eminently great and good—to those who could appreciate this, there seems no mystery in his taste or liking, however still they marvel at his finding leisure to gratify it. The truth plainly is, that both nature and grace had so impressed him with the tendency, and so endowed him with power, for such investigations as form his treatises "On the Intellectual Powers," and "On the Philosophy of the Moral Feelings," that nothing had been to him so difficult as, unless under an imperious sense of duty, to have abstained from or abandoned them. Soon after the last mentioned date, he published also a treatise "On the Moral Condition of the Lower Classes in Edinburgh;" and between that time and the present, now, when he had just issued what he intended should be the first of a series of essays "On the Elements of Sacred Truth," he produced, at irregular intervals, various others on kindred subjects, amounting in all to five, and which he recently comprised in one small volume, entitled his "Essays and Tracts." Of writings so well known, and so very highly esteemed, as proved by a circulation extending, as it did in some, even to an eighteenth edition, it were useless to speak in praise either of their literary or far higher merits. But we cannot refrain from saying, that the wisdom which pervades them is manifestly the wisdom of deepest Christian experience. The reader sees there one of the wisest, most observant, and sympathizing visiters of the poor, devising how best to ameliorate their "moral condition." And when the subject is the "Harmony of Christian Faith and Character," or "The Messiah as an Example," he knows that the author who could have written thus, must himself have been long accustomed to "look unto Jesus," that "his faith wrought with his works, and by his works his faith was made perfect."

Before either of his philosophical works appeared, he had been appointed Physician to the King for Scotland. In 1834, the University of Oxford also, as an unusual token of respect, conferred on him the degree of Doctor in Medicine; and in the immediately following year he was elected Lord Rector of Marischal College, Aberdeen. Nor were there wanting other, and as emphatic testimonies, to his far-spread reputation.—But, distinguished as he was, both professionally and as a writer in the highest and holiest departments of philosophy, it was not exclusively to his great fame in either respect, or in both, that he owed his wide and sanctifying influence throughout the community in which he lived. These raised him, as we have already said, to a position of notoriety which gave far greater weight and interest, no doubt, to all his sayings and example. But it was these sayings and that example, so consistently and completely manifesting exalted piety and benevolence, sustaining incessant labors in doing, as well as devising good, and that, too, among men of all classes, and by means of all various channels and expedients—it was this, at least very mainly, which made his life so very precious to us, and his death so very deeply and universally deplored. We need not tell how long and how conspicuously his name stood associated with the guidance of every important enterprise, whether religious or benevolent—how somehow he provided leisure to bestow the patronage of his attendance and deliberative wisdom on many of our associations, and, with a munificence which has been rarely equalled, and never, we believe, surpassed, ministered of his substance to the upholding of them all. And we must not speak of those private alms which he was ever anxious to hide. Nor could we estimate, in this way, the strength and intensity of his generous compassion. For he valued money so little, that, times without number he declined receiving it, even when the offerer urged it, as most justly his own. But *time*, which, as we have shown, he turned in other ways to so great account, was, indeed, in his view very precious. And yet never did he grudge to spend it in counselling the perplexed, or comforting the disconsolate, or seeking out friends, or other help for the friendless, or healing or preventing differences among brethren, or, in one word, in doing whatsoever his hand found to do, in the humblest as well as highest walks of Christian philanthropy.

We cannot from this descend to more ordinary virtues, though even in these respects he was known, most assuredly, as no ordinary man; but shall now just advert to some of those features which more especially individualized him among the great and good.

Of the few who, in our day, have advocated as successfully the cause of truth, and told with like effect on the general mind of society, we know not any who abstained as he did from controversial discussion, and were as sensitively alive as he was to the danger of involving himself or others in strife and differences. This utter distaste for controversy, which is so prominent in his writings, he carried with him into all his intercourse, both with his friends and the world, insomuch that, known as he was to have taken ever deepest interest, and lent most effectual help, when the cause of truth was endangered, he was never drawn into debate, nor delivered more than his explicit and decided testimony. We say not this to disparage others with whom he long associated in most friendly intimacy, and for whose most mighty services, rendered otherwise to the cause of truth, none living entertained profounder reverence. "There are diversities of gifts, though the same Spirit." And even as there are remarked most prominent and peculiarizing differences among those *written* epistles, all of which are equally authoritative and alike inspired, so in looking back on those "*living* epistles," once sanctified, and now glorified together, we would remark of Abercrombie, that to an epistle of the Apostle John he was the likest of all.

Often as we have already noticed his assiduous and unceasing diligence, we must refer to it here again. For we certainly have known but few who, with any thing like equal powers, have at all rivaled his application. Whoever entered his study found him intent at work. Did they see him travelling in his carriage, they could perceive he was busy there. Graces also might be mentioned, such as a meekness and an entire dispassionateness, which are rarely indeed conjoined with such conscious strength and sensibility. He was perhaps generally thought reserved; and such certainly he was to strangers, sufficiently so to prove that his professional eminence had been achieved by transcendent talent and worth alone. But among his familiar friends how affable! how engaging! And while all that ever saw him must remember that look of power and placidness which was so prevailingly his, that he carried it with him to the tomb, there was also another look very often seen, which was far more beautiful, because both elevated, serene, and bright, and of which we cannot but think now, how surely it should have warned us, that to the heaven from whence he got it he would soon and suddenly be called.

Amidst the universal distress and sadness of such a general and sore bereavement, we perhaps should not specify particular instances; and yet we cannot but refer to the surviving office-bearers and the congregation of St. Andrew's Free Church, who can never enter the house of God without being reminded there both of the munificence and assiduity with which he ministered to the setting up and completest furnishing of that beauteous sanctuary, and of his still deeper and more affecting interest as an overseer of their undying souls. With the minister of that church, besides, both he and his household had been for many years accustomed to worship; and he had been to him, both as a benefactor and a friend, even all that ever one man could be to another.

He has left a numerous family, who were every thing to him, and to whom he, too, was every thing. The sympathy which is abroad they must feel to be alleviating; but infinitely more precious their assurance from what they saw of their father's "heaven on earth," so long experienced, and so complete. "The kingdom of God," they must have seen, was "*within* him;" and that each and all of those promises were peculiarly his which are fulfilled to the meek, and the merciful, and the peacemakers, and the pure in heart, of whom it is affirmed, that they shall see God. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Dr. Abercrombie was born at Aberdeen, where his father, whom he lost at an early age, was a pious and evangelically-minded minister. He was born on the 11th of October, 1781, and, from the giving way of a small artery in the region of the heart he died, or rather, we would say, "he was not, for God took him," on the 14th day of this current month, (November.)

* On the Diseases of the Brain and Nervous System; and on the Diseases of the Abdominal Organs.

For Zion's Herald and Wesleyan Journal.

PERSONAL EFFORT FOR THE SALVATION OF SOULS.

Br. Stevens,—It is some time since any thing has appeared in our beloved Herald under the above caption, although needed as much as ever. With your permission, I would inquire if there are not some of your correspondents who have the time, the ability and the disposition to write a series of brief articles on this subject?

Doubtless the spiritual dearth which many of our churches have suffered, has been caused mainly by the neglect of this vital principle. God has made it the duty of every intelligent being to live and labor for the good of others as well as themselves, and he has also inseparably connected our personal happiness with the performance of this duty.

For some years past it has been strongly impressed on my mind that Christianity was propagated more in its early days by the carrying out of the personal effort principle than it was by combined and organized efforts. It is also my firm conviction that the church will not prosper to any great extent till she again return to her primitive course. In making this assertion, I do not wish to have it understood that organized and combined associations are wrong or unnecessary; they are right and good in their place. I mean simply that these combinations and organizations do not and cannot nullify or dispense with our individual responsibilities and obligations.

Many seem to think (if we judge from their actions) that if they belong to a church, support their minister, and defray their church expenses, and are found in attendance on the public means of grace, they are clear from censure. This is a most fatal error. That this error may be exploded and the church as individuals made to see and realize the extent of God's claims upon them is why I desire the series of articles on the subject of personal effort for the salvation of souls.

Respectfully yours, B. S.

For Zion's Herald and Wesleyan Journal.

MINISTERIAL SUPPORT.

"There came up seven well-favored kine and fat-fleshed, and they fed in a meadow.
"And seven other kine came up; ill-favored and lean-fleshed, and stood upon the brink of the river."

Mr. Editor,—As $2,000 is rarely received by a Methodist preacher, I prefer to state the higher support at from $1,000 to $1,500, and the lowest at $100 to $250.

This difference of ministerial support, is, I believe, rarely found among the Christian denominations. The Congregationalist may be a fair sample. More of their ministers receive a liberal support than ours; and those among them who receive the smallest support, have a competence.—It is not so among the Methodist. With us, some receive a liberal support; others, a plain competence; others a half and some less than half a support. The following is from the pen of Justin Spaulding, Presiding Elder of Haverhill District, N. H. Conference, published in the Herald 25th Dec. last:

"I must say, there is not a more melancholy sight for me, than a man, a dear minister of Christ, once strong, healthy, and willing to wear himself out to save souls—broken down by these *annual* losses, hardships, and sufferings! Of these we already have twenty-seven! And *this* number must, dear brethren, go on augmenting every year, unless you wake up to this whole matter and do something more systematically and effectually than you have done heretofore. On one charge, last year, the estimated salary for the support of the preacher and his family, was only $249, and only $143 of that was paid him—leaving a balance of deficiency of $106. Another was $244; and he received only $148.57—leaving a deficiency of $95.43.—This brother and his wife have both been sick, nigh unto death, since the Conference in Portsmouth, and have been obliged to sell their cow to pay the bills of their sickness! And when he moved to his new circuit, he had not money enough in the world to bear his expenses. Another was estimated $245; he received $110—leaving a deficiency of $135. And thus it was with more than twenty of your dear ministers last year, on this single district. May I tell the whole truth? Several of these have already been, to my personal knowledge and regret, objects of public charity! I know, also, there are several instances in which, if the preacher and family shall fall sick one fortnight, they would require special aid."

The like deficits happen, I suppose, on every district, though I hope they are not as numerous elsewhere. Read this and not weep, ye who have hearts of stone. Read this, ye who figure in the finances of the church, and ask whether something cannot, ought not to be done to remedy this evil.

This is not Methodism. In England the preacher's estimate is invariably made up. And our excellent book of Discipline makes every preacher's salary the same in the same circumstances. This great difference did not exist among us until recently. Many now receive a better and more sure support than formerly, and this reform should be carried on until each receives a competence. I ask if it is not wicked to set men to work and receive their services, and keep back half of their support. Is it less so for a church than for an individual to do this? Is not this unrequited toil? Is not this blood-money? Should it be said that some men's talents will not warrant a support?—Then send them home? But do not judge a man's talents when he feels oppressed, when he is downtrodden. The talents of many would be less had they been kept long in the circumstances brought to view in the above extract. There are many evils that grow out of this withholding the support of our ministers, some of which may be noticed hereafter. FINANCIER.

AN ADVENTURE IN THE PYRENEES.

A bright gleam of sunshine chased away the mists and showed us far distant on the right a green mountain, and a portion of sky more brilliantly blue than the fairest sapphire. "Allons—en avant," we both exclaimed, and on we went with renewed spirits. The mountain we had seen was at a very considerable distance, but we calculated upon finding some shepherd's hut, under which we might pass the night, should we fail in reaching Bujarelo. There was a kind of gap in the mass of rocks below in the same direction, to which my companion thought we had better descend. I differed upon this point, and gave it as my opinion that the proper route lay in front, over the ridges of snow.

I yielded, however, and we forthwith began a descent more difficult than any thing we had yet encountered; for although the gap was not more than two hundred feet distant from us, the passage to it occupied no less than half an hour, after which we again descended and reached a hollow scored by the tracks of sheep, and running down toward the desired green mountain, which to our snow-blinded eyes appeared an Eden. We therefore went on in the full confidence that all our perils were over. Judge then of our disappointment on finding, after an hour's walking, that our route ended in a continuous chain of hideous precipices, at the base of which flowed a deep and impassable river.

What was now to be done? We gazed silently at each other and then cast our eyes below at the torrent, which dashed more wildly along as its bed grew steeper, until it fell through a rocky cleft breaking in a series of cascades, and was finally lost in the abyss. It was evident that we were fairly in for a night among the crags and precipices, unless we could make our way below; wolves too were in the mountains, the cold was intense, and our clothes were of the very lightest material. These were very potent reasons for deciding that the descent, however perilous, must be attempted, and we accordingly looked about for the way by which it might possibly be accomplished. There was a cleft in the ridge to the left, toward which we observed a sheep track, and we made straitway for it; nothing, however, was gained by this—the same hideous slopes ran down toward the valley, which now became visible far below, and we heard the busy murmur of its torrent, which looked like a silver thread in the distance.

We passed along the side of this dreadful ridge, regarding with longing eyes the soft green mountain opposite, from which arose the tinkling of cattle bells, although the animals themselves were not distinguishable; but the night was coming on rapidly, so it behoved us to be prompt and decisive; we therefore determined at once to lower ourselves down the slope until it might terminate in a precipice, when we trusted some way would present itself of attaining the valley. Down this we went with our hands and feet, my companion first, and I close upon his head, steadying ourselves by tufts of wiry grass, and perching upon small projections in the rock—dizzy work, I can assure you, requiring no little nerve and caution; the different points of rest had to be felt, and their firmness ascertained, before we ventured to trust our weight upon them—a slip would have been inevitable destruction.

The thought occurred to me, and I afterward learnt that I had shared it in common with my companion, that if one had gone how dreadful would have been the situation of the other; for no human aid could have been obtained for many mountain miles. Lower and lower we went, and more difficult at every step became the descent; the ledges grew smaller, the mountain side more smooth and perpendicular, the tufts of grass more rare. At length we reached so frightful a pitch of the precipice that I shouted out to my companion to return, for it was madness to attempt any farther. He, however, went two or three steps lower, and then called out to me for assistance, exclaiming that he could neither go downwards nor get back, nor could he hold on many minutes! Here was an awful moment!—it was utterly impossible for me to render him the slightest aid, and his destruction appeared inevitable; a precipice of several hundred feet was below, and then a mass of sloping granite rocks, highly inclined, ran down to the torrent, upon which, unless he could recover his step, he must be hurled in a few short moments.

Providence, however, ordained it otherwise; he regained the presence of mind he had for the moment lost, and by a desperate effort got back to a place of comparative safety. We now determined to ascend, although that was no easy matter, and to find, if possible, some rocks that might afford us shelter for the night. It was, however, most provoking to give up our enterprise after having achieved so much, and we had not scrambled upward more than a few yards, when I espied a place that seemed to promise a more practicable descent, so we determined once more to attempt it. O——, as before, went first, and I followed close behind. There was only one part that seemed utterly impassable; but this my companion achieved by turning round in a very adroit manner, changing hands and giving himself an indescribable twist—most perilous, it must be confessed.

Upon my reaching it I felt I could not succeed, while it was equally impossible for my companion to return; I therefore determined at all events to attempt it, and after resting a few moments to collect all my energies, I succeeded in the manœuvre, and we were in a few moments some way below. We had now passed the worst, and were soon by the side of a stream which had been in our neighborhood all the way, tumbling down the rock in a continuous fall; into its black and slippery bed we slided, regardless of the water that fell upon us, and were shortly on the *debris*, congratulating each other upon our escape.

From the Tribune.

DOLLARS AND CENTS.

When shall we have an American Currency?—It is more than sixty-eight years since we declared our Independence of a Foreign power, and fifty-eight years since Federal Money was established by Congress. We are yet, however, subject to the evils of a mixed currency, partly foreign, and partly domestic, which, for its variety of value given to particular names, is even more embarrassing, in commercial transactions, than the uniform currency of England. It is time that a national pride, as well as sound sense, had banished from our stores and counting-rooms such foreign, and, to us, antiquated terms as pounds, shillings and pence, and that our simple republican nomenclature were substituted in their place. Merchants themselves may effect this change. Let me appeal to them to begin this patriotic—This national work. When asked the price of their goods, let them give the price in dollars and cents, and not oblige their customers to translate their shillings and pence into something they can understand.

And the difficulty is increased in passing from one State to another. Let a New Yorker travel into Massachusetts, Pennsylvania, or Georgia and he might as well be in the German States almost, for the shilling has a different value in each of these States. In New York, North Carolina and Ohio there are eight shillings to a dollar, but in the New England States, Virginia, Kentucky and Tennessee, there are but six. In the former a shilling is equivalent to twelve and a half cents, in the latter to sixteen and two thirds. Each contains also a fractional number. Go into Pennsylvania, New Jersey, Maryland and Delaware, and you find that seven shillings and six pence make a dollar, while in Georgia and South Carolina, the dollar, our money unit, has the representative value of four shillings and eight pence. When shall the evils of our colonial legislation cease? The people call for a reform. Let mercantile practice and legislation, if need be, unite in efforts to accomplish this work, and let the press agitate and agitate until we obtain a reform and purely American currency throughout the whole Union. Will Editors, generally, please copy the above, or write each a better article on this subject?—Pass it on.

DECEM.

FELIX NEFF.

One day as Felix Neff was walking in the city of Lausanne, he saw at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder, and asked him, "*What is the state of your soul, my friend?*" The stranger turned; Neff perceived his error, apologised, and went his way. About three or four years afterward, a person came to Neff and accosted him, saying, he was indebted to him for his inestimable kindness. Neff did not recognise the man and begged he would explain. The stranger replied, "Have you forgotten an unknown person, whose shoulder you touched in a street in Lausanne, and asked him, "How do you find your soul?" It was I; your question led me to serious reflection, *and now I find it is well with my soul.*"

A BEAUTIFUL THOUGHT.

"I was walking with Wilberforce in his verandah," says a friend, "watching for the opening of a night blowing cereus. As we stood by in expectation, it suddenly burst wide open before us. "It reminds me," said he, as we admired its beauty, "of the dispensations of divine Providence first breaking on the glorified eye, when they shall fully unfold to the view, and appear as beautiful as they are complete."

HERALD AND JOURNAL.

WEDNESDAY, FEBRUARY 12, 1845.

APPEAL FOR MISSIONS.

TO THE MINISTERS AND MEMBERS OF THE NEW ENGLAND CONFERENCES.

Christianity and the Spirit of Missions one—The exposure of the heathen—What is Christendom doing?—What the M. E. Church?—Oregon—Texas—South America—Africa—An Appeal to the Church.

Such are the claims, the importance and the glory of the Missionary enterprise, that it is by no means wonderful that men who are conscious of their own inferiority, should be disposed to commit its public advocacy to those whom they consider the master spirits of the age. And to this, doubtless, is frequently to be attributed the apparent negligence of many of our preachers on this subject. They have no confidence in their own qualifications to become missionary advocates. Hence they make few or no missionary addresses, seldom or never preach missionary sermons, and of course obtain scarcely any missionary funds from their people. The same feeling unquestionably prevents the appearance, in our religious periodicals, of many a thrilling appeal, which could not fail to make a strong impression upon the public mind in favor of missions. Often, indeed, has the writer himself taken up his pen with the full purpose of urging upon the church the claims of this glorious cause, and then, with his purpose half executed, despairing of success, and under an oppressive sense of incompetency, laid it aside, leaving the advocacy of the cause through the press, to others better qualified for it.

But may it not be well to pause, and inquire whether such a course is justifiable—whether this self-diffidence, which in many cases is found associated with true humility, may not, in others, emanate from an unwillingness to be placed in contrast with our acknowledged superiors; and whether this spirit, which we may have been almost disposed to view as the evidence of our humility, may not itself be found to be the offspring of *pride*. Surely, we cannot innocently refuse our hearty co-operation in the divinely authorized means for the extension of the Redeemer's kingdom, because there are others who are, or *might be*, engaged in this work, and who are capable of wielding a mightier influence, and producing, instrumentally, more magnificent results than we can rationally hope for, ourselves. This would be deliberately and *criminally* to bury our *one* talent, because our divine Proprietor did not, in the distribution of his favors, see proper to bestow upon us *two* or *five*. The truth is, there can be no reason to justify us in withdrawing our *personal* agency, in the use of all accessible means for the conversion of the world. This is the grand consummation to which prophecy points; it the object for which the blessed Redeemer poured out his life; it is the glorious result for the accomplishment of which the Christian ministry was instituted, and to which it is admirably adapted. In a word, while the subjugation of the world to Christ is the high and holy object to which all true missionary effort is directed, evangelical prophecy and promise unite in the announcements that "the prince of this world shall be cast out," and that "the uttermost parts of the earth shall be given to Christ for his possession." It is, therefore, clearly demonstrable, that the cause of Christianity and that of missions, are identical.

If, then, as seems evidently to be the fact, the missionary enterprise is but the spirit of vital Christianity in practical development, it must necessarily claim an affinity with the sympathies of every Christian heart; and imperatively demands in its support the consecrated and *active* energies, whether great or small, of every child of God. Admitting, then, as I think we must, the correctness of these views, does it not become us to "examine ourselves," that we may ascertain "whether we be in the faith?" If the genuineness of our Christianity is to be tested by our sympathy for a perishing world, and that sympathy in *practical manifestation*, it certainly behooves us to enter immediately upon a most searching investigation in relation to our spiritual state and prospects. At this moment, there are many hundred millions of beings, dwelling upon our earth, and possessing our common nature, who are involved in midnight darkness, with no light to irradiate their path, to dispel the dense and apparently impervious clouds by which they are enveloped, to brighten the passage which points to the tomb, or to lead them to glory and immortality. Do we really believe the records of the Christian revelation? Are we sincere when we profess to believe that there is a soul in man?—a soul which involves in its own nature, powers which eternity alone can develope, and an existence of eternal duration? And do we fully credit the doctrine, that such a soul is capable of misery and of bliss, vast as infinity and endless as the reign of God? And have we become familiar with the fact, that there are from nine hundred to one thousand millions of such souls now occupying tenements of mortality—and that, with the exception of a few millions, this vast crowd of undying spirits are utterly unfit for heaven, and are hastening onwards to hell? And do we admit, and even rejoice in the truth, that an ample provision has been made for the salvation of these guilty and impure spirits, while on account of their ignorance of "this great salvation," they pass out of this world, only to plunge into irrecoverable perdition before they are aware? And do we allow ourselves to dwell upon the terrible thought, that some fifty or sixty of these souls, unutterable in value, and indestructible in nature, are plunging into eternity, and most of them into perdition, every minute—and therefore, that thousands every year begin to feel those burnings that never shall be quenched? Are any or all of these things true? *admitted* to be true? "Then, most assuredly, angels in dire consternation wonder; and devils, with malign satisfaction, wonder; and man, if he duly appreciated the fact, would wonder; yea, heaven, earth and hell cannot but wonder, that with a perishing world always in view, the Christian's eye should ever be without a tear; that his bosom should ever cherish aught but grief; nay, that his whole exertion for a ruined world should be comprised, as it so often is, in a few feeble, sickly, and occasional efforts."

In view of these well sustained and appalling facts, and with a deep sense of our *personal* and fearful responsibilities, it becomes our imperative duty to bring this whole subject home to our hearts and consciences. What has been done by the Christian church at all worthy of an object so vast in its magnitude?—Comparatively, a mere nothing! It is true, that during the last half century, organizations have been formed and agencies brought into operation, which are full of promise. And it cannot be denied, that in the labors and results of this period, there have appeared some pleasing indications that the church has, at last, begun to awake from her long and guilty slumberings, and that she is about to conform herself to her primitive model. But still, we can hardly err in adopting the language of an eloquent advocate of Christian missions, that "If all the efforts hitherto made, by the whole Christian world, for the conversion of all the nations of the earth, had been expended on the conversion of *one single soul*, they would not be more than commensurate with the object to be secured."

But what has the M. E. Church done—perhaps the largest branch of the Protestant family—what has *she* done, and what is she doing for the salvation of the heathen world? From her, especially, much might naturally have been expected. Her very organization was *missionary*; and her missionary character has been, from the beginning, both her glory and her strength. We have certainly no disposition to pluck a single gem from that crown of glory to which she is so justly entitled. She has, under God, wrought a great and glorious work. Her spiritual achievements have been numerous, palpable and astounding. But the trophies which have marked her triumphant career, are, with a few exceptions, to be found in the United States and territories, and the Canadas. We rejoice, however, that there are a *few* exceptions. *Oregon* is numbered among our Foreign Missions.—Here, during the last ten years, we have been laboring to civilize and evangelize a few fragments of Indian tribes, and to lay a foundation for extensive and lasting good among the white settlers who are rapidly pouring into that country. Nor has our labor been in vain in the Lord; for although the Indians have been found to be much fewer in number than was at first supposed, and these rapidly wasting away under the influence of hereditary diseases, engendered by their degrading sensualities, yet we have good reason to believe that scores of Oregon Indians, adults and children, will eternally bless God that the M. E. Church ever planted a mission in that dark region. Perhaps few enterprises have been entered upon with a more glowing and determined zeal, than that of sending the gospel to the Flathead Indians. Indeed, it was a zeal amounting to enthusiasm; and in this enthusiasm some of the noblest spirits in the church largely shared. And if the results have not fully equalled the sanguine expectations of the church in the outset, there is, nevertheless, no just cause for despondency. The "good seed" has been sown in Oregon; and it is by no means improbable that there are thousands now living, who, before they go hence, to be no more on earth, will rejoice to know that there exists an Oregon Annual Conference, including within its jurisdiction large and prosperous circuits and stations, and thousands of faithful and devoted church members.

We may mention *Texas*, also, as having been heretofore considered a Foreign mission. Here, too, our devoted missionaries have scattered "the seed of the kingdom," and it has already sprung up and brought forth abundantly. Indeed, the results of missionary toil and sacrifice in this interesting field have exceeded our most sanguine hopes. But a few years have elapsed since our missionaries first broke ground in Texas, and now we have an Annual Conference there, numbering between forty and fifty travelling preachers, and including a membership of some five thousand souls. Two colleges have also been established under the patronage of the Conference, the one bearing the name of the lamented Ruter, and the other, that of the founder of Methodism; both of which, we learn, are in successful operation. Surely, the expenditures of the Society, and the labors and sacrifices of our missionaries, in Texas, have been amply rewarded.

In our list of Foreign missions, we notice, next, that of South America—poor, blinded, priest-ridden, and *deserted* South America! A few years ago, we had in this land of Romish superstition and spiritual death, three mission stations, in which were employed five regular missionaries. But, alas! the heavy and constantly increasing debt of the Society seemed imperatively to demand retrenchment *somewhere*; and the Bishop having the charge of Foreign Missions, yielding to the pressure of circumstances, was induced to recall the missionaries from this benighted region.—Since then, one of them has been returned; but with the distinct understanding, that his support was to be provided for by the foreign residents in Buenos Ayres, a number of whom have generously united, and pledged themselves to sustain him at least for two years. The mortifying fact then is, and it cannot be concealed, that we have one solitary missionary in South America, to represent the sympathy and missionary zeal of the M. E. Church, for its morally-enslaved and degraded inhabitants; and *he* supported mainly by gentlemen not members of our church.

To complete the list, we must invite your attention for a moment to the *Liberia Mission*. This is emphatically the great Foreign Mission of the M. E. Church. It is true, the labors of our missionaries in Africa have hitherto been mostly within the limits of the colony. This, however, has not been owing to any difficulty in obtaining access to the natives in the interior, but because we have not had a sufficient supply of *laborers* to occupy the doors which have been open to us, nor the *means* to support them. For several years past, we have had two *native stations*, both of which have been signally blessed of God. Our present devoted and indefatigable Superintendent has recently established *two others*, much farther in the interior.—And we are assured by him that new doors are constantly opening; yea, that whole tribes in Western Africa are now accessible to the instrumentalities of the gospel. But these inviting fields are lying desolate, and, for aught we can now see, must remain so, simply because we have neither the men nor the means essential to their occupancy. Formerly, we were able to say to the church, "Furnish us with the *means*, and the *men* will be at hand." But it would seem, that in this respect also, an unfavorable change has come over us. For more than two years we have been endeavoring to strengthen this mission by an additional supply of spiritual laborers; but, thus far, entirely without success. Several months have now elapsed since we first advertised for a teacher, to take charge of the Monrovia Academy; and though our advertisement has been several times repeated, we have not yet received a single response to this call.—And even if the men were forthcoming, where are the *means* to sustain them? The Treasury is already in debt again, several thousand dollars. Allow us, then, to ask, what is to be done? Shall we consent to abandon the few fields we now occupy, and proclaim to the world that the missionary enterprise in the M. E. Church is a failure? It cannot be! And if I do not greatly mistake the character and spirit of the New England Conferences, they will give a united response, and say, it *shall not* be.

We rejoice, however, to know, that in the midst of a most discouraging apathy, there are in the church many warm and devoted friends to the missionary cause, and not a few in New England. One of your Conferences has once or twice proclaimed herself the *banner* Conference; and another at its last anniversary, passed a resolution which, if carried out, will place her far in advance of any former year, and entitle her to a high and holy distinction. Indeed, the very best spirit prevailed at all your late anniversaries; and if expressions of deep regret for past delinquencies, and avowed purposes of future amendment, are to be taken according to their acknowledged import, then may we confidently look for a great improvement in the missionary contributions of New England, the present year. And why should we not? There certainly is no lack of means. The very luxuries and superfluities of the church, if disposed of, would probably furnish a larger amount of funds for missionary purposes than have ever yet been contributed. And it may be well for us to inquire, whether the sacrifice of these would not, in many cases, be the removal of the greatest obstacle to our *personal* salvation? After all, what seems to be most wanted to increase the funds of the Society, is one *simultaneous* and *energetic* movement among preachers and people. Let the preachers lead the way, and persevere in their efforts, and there cannot fail to come up from the churches under their charge, a most cheering response.

And now, brethren, we beg you not to think us too importunate or impassioned, if we urge our appeal for missions a little farther. Our theme is divine. It is one upon which oratory may display her powers, and eloquence expend her persuasions, and pity shed her tears, and religion utter her sighs, and Christian philanthropists mingle their prayers and concentrate their efforts. Indeed, they have often done so. And yet, in the midst of all these melting and importunate pleadings, there are some who linger and languish in their zeal, while they seem to say, and do, in effect, say, "Let them perish!" "Am I my brother's keeper?" Alas! what shall rouse the slumbering energies of the church on this subject? Will she recline in indolence and drowsiness, amid the sunshine of heaven's goodness, till the clangor of the last trump arouse her from her moral stupefaction, only to regret the loss of all her opportunities? Or will she be awakened from her present lethargy, by the scorpion scourge of fierce and unrelenting persecution—the result of a temporary triumph of "the man of sin?" For what less than these tremendous visitations can make the Christian world sufficiently active and vigorous in the cause of missions? If we can listen to the bitter wailings of lost souls, which are incessantly falling over the precipice of time, and dashing into the billows of the burning lake; if we can hear the death cry of those who, *every minute*, are sinking into the dread abyss, to swell the volley of shrieks that shake the cavern of perdition, and still *feel* so little, *do so little*, and *pray* so little, what can be done to excite in our hearts an adequate *sensibility*, and give to our efforts a corresponding *activity?* Perhaps, after all, it is a new and more powerful baptism that is called for. One thing is certain—true Christianity always prompts its own extension. Let us, then, humbly invoke a larger measure of divine influence! Let us seek to be more than ever imbued with the spirit of our divine Master, whose heart of love encompassed the world.

In short, if we desire to honor God—to crown the Savior—to beautify and improve society—to bless the church at large—to attain more of the spirit of Christ ourselves—to realize more fully the worth of the soul, the value of the gospel, and the excellency of the Christian religion, and to be better fitted for the glory and felicity of heaven—let us espouse, in good earnest, *the cause of Missions!* Then, if they who win souls are wise, and if those who "turn many to righteousness," shall "shine as the stars" for ever, then may we anticipate the bliss and triumph of a glorious immortality. But if, on the other hand, we continue to cherish a spirit of apathy, and to neglect our duty, if we "forbear to deliver them that are drawn unto death, and those that are ready to be slain," if we say, "behold, we knew it not;" then let us not forget to ask ourselves the solemn question, "Doth not he that pondereth the heart consider it, and he that keepeth the soul, doth not he know it, and shall not he render to every man according to his works?"

C. Pitman,
Cor. Sec. Mis. Soc. M. E. Church.

"TRY IT."

We give the following extract from one of our business letters. The writer is one of our oldest preachers, and it will readily be perceived one of our most prompt and efficient agents. Wherever he has travelled, the accounts of subscribers to the Herald have been almost invariably squared up. If all our agents should follow his example, we might be saved a loss of a *thousand dollars* a year and a great amount of labor.

Br. Rand:—I have collected eighty-four dollars for the Herald this month without any real difficulty, for the *subscribers expect to be called upon*, as they know when the *advance pay comes due*. At first some stared at me and said, "we have never been called upon till the end of the year, and did not expect to pay sooner." It was hard work to get the arrears paid up and the *advance* also; but I do not now have half the difficulty to get *advance pay* as I did some time since to get pay at the end of the year. Your agents miss the matter to allow subscribers to be always *dragging behind*. Who likes to pay for a dead horse? I assure you they look more smiling and pay more readily *in advance*, as they don't feel guilty for past neglect. Say to all, try it.

Will our agents then "try it?" We have lately appealed to them to increase our list of subscribers; some are responding, but many have forgotten our appeal. Art thou the man, brother?

DENOMINATIONAL STATISTICS.

The American Almanac for 1845, contains statistics of the various denominations in the United States. It seems that the Methodists, including their various organizations, are by far the most numerous. The Baptist rank next, and next to them the Presbyterians. The following abstract may be interesting to some of our readers. We have corrected the statistics of the M. E. Church by its Minutes.

METHODISTS.	
Methodist Episcopal Church,	1,171,356
" Protestant do.,	60,000
" Reformed do.,	3,000
" Wesleyan do.,	20,000
" (German) United Brethren,	15,000
	1,269,356
BAPTISTS.	
Baptists,	638,279
Anti-Mission Baptists,	69,668
Six Principle do.,	3,055
Seventh Day do.,	6,077
Free Will do.,	61,372
Church of God do.,	10,000
Christian do.,	175,000
Christian Connecticut Baptists,	35,000
	998,451
PRESBYTERIANS.	
Old School Presbyterians,	166,487
New do. do.,	120,645
Cumberland do.,	60,000
Associate Reformed, and all others,	45,500
Orthodox Congregationalist,	202,250
Dutch Reformed,	31,214
German Reformed,	75,600
	701,696
OTHER SECTS.	
Protestant Episcopalians,	70,000
Evangelical Lutherans,	146,300
Moravians,	6,600
Evangelical Association,	15,000
Mennonites,	58,000
Reformed Mennonites,	——
Unitarian Congregationalist,	30,000
New Jerusalem Church,	5,000
Restorationists,	——
Universalists,	——
Roman Catholics,	——
	330,900
Total,	3,300,403
If we set down the Roman Catholics at 500,000, and Universalists and all others 200,000, in all	700,000
We have	4,000,403

as the grand total of church members in the United States, which is not quite one half the adult population, over 21.

Legacies.—Mrs. Eunice Averill, of Hartford, Ct., recently deceased, made, in her Will, the following bequests:—

Am. Board of Com. for Foreign Missions,	$2,000
To the Connecticut Missionary Society,	2,000
American Bible Society,	2,000
American Tract Society,	2,000
American Education Society,	1,000
Female Beneficent Society, Hartford, to be added to their permanent Fund,	2,000
Widow's Society, Hartford,	2,000

SANDWICH ISLANDS.

The Boston Recorder, in sketching the late missionary concert at Park Street, says,—The annual letter from the Sandwich islands has just been received. The intelligence is not so animating as in some former years. Twenty-five years have elapsed since this mission was first planted, and two of the missionaries who began this work are still living. They have witnessed the admission of thirty thousand converts to the churches, and have seen a barbarous people civilized. During the last year one thousand one hundred and ten persons were admitted to these churches, which gives an average of fifty to each church.

One great object of the mission is to raise up a class of educated men who shall be qualified to enter into the various departments of society, to become leaders in church and state. There is one seminary for the children of the chiefs, who are destined to become the future rulers of this people.

The missionaries are cheered with the fact that some of the churches are trying to support their own minister. In the remote parts of the islands, away from market, it is as much as they can do to support the schools. Mr. Bond describes the efforts that were made to build a house of public worship. They drew their timber eight or ten miles over a rough country, destitute of roads. It oftentimes takes eighty or a hundred men and women to draw a large stick of timber. Several churches have been erected this year that will accommodate one thousand worshippers. The missionaries give a favorable account of the progress of civilization. Many of their houses are far more comfortable than they were formerly.

A MUSICAL REVOLUTION.

The following extract from a foreign paper may enable the reader to estimate some of the moral advantages resulting from the cultivation of Vocal Music.

"In the South-west of Switzerland a musical revolution is rapidly taking effect. Its watchword is harmony; its object is to give a new direction to popular singing, and its means may be found wherever there are persons willing to take a little pains, and who can find a leader to give them a little instruction, and to guide their voices in singing the songs of their country and the praises of their God.

Long it was thought that French Switzerland could not march with the German cantons in vocal music. Long has the Lake of Geneva heard little along its shores but coarse, vulgar and obscene ballads. Lately the students of Geneva and Lausanne have labored to counteract this evil by composing patriotic songs and endeavoring to give them popular circulation. The effect has been happily successful, but within a small circle. New methods have been adopted in many schools to train the children to the execution of hymns with a fine and simple harmony, and the effects have been so far pleasing—but something was wanted to reach the mass of the people, and that has been supplied.

A few years ago M. Kaupert, a Saxon gentleman, who has long resided at Morges, proposed to teach gratuitously the whole population of young and willing persons in any village or small town to sing together. The rumor attracted considerable attention and drew forth a variety of opinions. But soon his promises were realized, and all skepticism was silenced. At Morges, and in the neighboring villages, concerts of the voice alone were heard, producing such a noble effect as no person in the whole country had before the least idea of. He was induced to extend his benevolent labors. He electrified as it were the whole side of the Lake of Geneva. Every where the magician of song was followed by crowds. The moral effect of this is beyond calculation already; the result excites astonishment.

M. Kaupert commonly began in schools and other large rooms; persons of all ages and of every rank in society flocked to these meetings. It was soon necessary to ask for the use of churches; and sometimes large assemblies have been held in the open air. In the former places hymns are sung—and in the latter songs, patriotic and descriptive, but all free from any immoral taint."

New Bedford.—Rev. J. Livesey, Jr., writes Feb. 7—Dear Br. Stevens:—To cheer the hearts of those friends of revivals who have been lamenting their recent infrequency, I would just say that the Lord is, and has been for a few weeks past, among us, in the conversion of souls, and we are anticipating a much more extensive and effectual work of which we shall keep you and your readers advised. The Lord visit us in power and extend the flame all over the Conference, and New England, and the nation. Amen.

Bernardston, Ms.—Rev. I. Marcy writes, Feb. 1:—Please say, for the encouragement of the people of God, that we are having some revival at Bernardston. Some six or eight have been converted and reclaimed.

Education in Russia.—Religious education is now completely organized in the Russian empire. There are four districts of teaching, having each their academy—at St. Petersburgh, Moscow, Kiew and Kasan. Under the academies there are 45 seminaries, 173 circle and 190 parish schools. In 1842, the total number of pupils was 60,368. There are in the empire 34,415 churches of the Greek creed, besides 9,059 chapels. The number of clergymen is 117,445. There are seven metropolitans, 28 archbishops, and 28 bishops, 2,542 ecclesiastical tribunals. The total income of the church consisted, in 1842, of 3,042,754 silver roubles. The number of the members of the Russo Greek church is 44,102,195 individuals.

Prison Inspection Tour.—Miss Dix, who has just finished a prison inspection tour through New Jersey, is expected to memorialize the Legislature of that State on the subject of its prison discipline, &c.

Agricultural College.—An Agricultural College is about to be established near Nashville, Tennessee, designed to combine intellectual and moral culture with physical improvement.

Temperance in Rhode Island.—It appears by the Report of the Secretary of the Rhode Island Total Abstinence Society, that the number of licences in that city decreased since 1835, from 660 to 179, and that 14 towns have withheld licences altogether.

Franklin College.—The Rev. E. H. Nevin has resigned his place as President of this Institution; and the Board of Trustees, at a late meeting, elected the Rev. Mr. Clark, of Wheeling, to fill the vacancy.

Railroads in the United States.—There are nine thousand, three hundred and seventy-eight and a half miles of railroads in the United States.

A movement has been commenced among some learned men of the Roman Catholic Church in Germany, having for its object the repeal of the law denying to priests the right of marriage.

New York State Agricultural Society.—At the annual meeting last week, Benjamin I. Johnson, of Rome, was elected President of the Society for the present year; and Utica was designated as the location for the State Fair and Cattle Show. The fair will be held on the 16th, 17th and 18th of September.

Foreign Items.

CHINA—THE AMERICAN TREATY.

In a letter from Rev. Dr. Parker, one of the missionaries sent to China by the American Board, published in the Missionary Herald, he says that in hope of furthering the object of the mission, he and Mr. Bridgman, his colleague, yielded to the wish of Mr. Cushing to give him such assistance in his negotiations as their knowledge of the language enabled them to afford. The result has realized their anticipations. Almost every thing that America could ask, or China consistently concede, has been granted. Dr. Parker alludes with special gratification to the article in the treaty which provides for the erection of hospitals and temples for Christian worship at each of the ports of Canton, Amoy, Fu-chou, Ningpo, and Shanghae. He also says that in a moral point of view the opening of a direct communication, between the government at Washington and the court at Pekin, is a desideratum of great moment in its influence upon both nations, and a great object has been gained, perhaps outweighing all the rest. For though Mr. Cushing did not reach Pekin, as he might have done, he has obtained for his country a full equivalent in the confidence and good will that have been thus secured. Dr. Parker believes that now a bond of friendship unites the two great nations of the East and West; and that the local prejudices against foreigners will gradually give way, though perhaps not without a few more popular disturbances. Mr. Bridgman confirms Dr. Parker's views and says that Mr. Cushing carried himself through the negotiation in a manner alike honorable to himself and the people he represented.

Innovations in the English Established Church.—The London Times says that a meeting of noblemen and gentlemen took place lately to consider the propriety of adopting some active measures with respect to the present disturbed state of the church on those matters which have recently been so much the subject of discussion. The meeting, which had been convened by private circular, took place at Lord Howard's in Belgrave square. The proceedings were all preliminary, but a Committee was appointed to draw up for approval a Memorial, to be addressed either to the Queen or the Archbishop of Canterbury, as may hereafter be determined. It was agreed that there should be another meeting, at which some definite course will be determined upon; but at the time the meeting was held it was supposed that there was to be a meeting of Bishops, to consider the state of the church with respect to the recent innovations. As it is understood that the meeting of the Bishops will not take place, the further proceedings of the parties who met as above will not be delayed to await its result.

Switzerland.—By the latest accounts we learn that tranquillity has, for the present, been restored to Switzerland. The recent insurrectionary movement arose out of the resolution, some time ago adopted by the Grand Council of Lucerne, to recall the Jesuits, and entrust them with the education of the people; and the present triumph of the Popish party, with the rigorous measures of the Government against the leaders of the late *emeute*, cannot fail to excite general discontent among the Protestants, and lead to a fresh outbreak on the first favorable opportunity.

The Church of Rome.—There are now throughout the world one hundred and forty-seven Catholic archbishops, five hundred and fourteen bishops, seventy-one vicars apostolical, nine prefects, three apostolicals, and three thousand, two hundred and sixty-seven missionaries. The number of adherents may amount to two hundred millions. In the course of the present century (from 1800 to 1842) forty new Episcopal sees have been created.

Dr. Pusey and the Oxford Convocation.—Dr. Pusey has published a letter denouncing the statute proposed for consideration by the Oxford Convocation on the 13th of February, 1845, and plainly intimating, that as hitherto he has not subscribed the Articles *honestly*—that is, adopting the language used in "the Tracts for the *Times*,' in their "natural sense,"—so he is prepared to retire from the church and university if called upon so to subscribe them. Dr. Pusey is a rich man, who can well afford to surrender his canonry and professorship, and therefore the public is relieved from the single regret that could allay the general delight with which the realization of the reverend gentleman's threat will be welcomed by the Christian public.

Conversion of another Master of Arts.—A Master of Arts, formerly a gentleman commoner of Oriel College, has announced to his friends that he is a Romanist, but that it is not his intention to join the church of Rome during his father's lifetime, out of respect to a parent's feelings, which would be wounded by such a step.

Literature.—A work has appeared in England which must be exceedingly interesting to the lover of old English authors. It is entitled "A Dictionary of Archaic and Provincial Words, Provincial Phrases and Ancient Customs, from the Fourteenth Century: By James Orchard. Part I." This is a most difficult undertaking; when completed it will form a key to the writings of our ancient poets, dramatists, and other authors, whose works abound with allusions of which explanations are not to be found in the ordinary books of reference. It is remarkable that obscure and obsolete phrases in Shakspeare, which defied domestic commentators, are clear to the apprehensions of German critics, for the reason that the common origin of many of the words of the two languages, English and German, enabled the latter to understand words which had become alone obselete in the former.

Results of Coolie Emigration in the Mauritius.—The London papers give the Memorial presented to Sir Robert Peel by a Deputation from the Committee of the Anti-Slavery Society, on the subject of the Immigration Scheme, which well deserves attention on account of the important and astounding information which it comprises. Already, it appears, Jamaica has added to her population, by imported laborers, 7,135; British Guiana, 21,411; Trinidad, 19,247; Mauritius, not less than 86,667; since the year 1834—or nearly 125,000 in all. And, of this vast body, how many survive? Of the European emigrants, so large a proportion died soon after their arrival in the Colonies, that the idea of introducing any more of that class of laborers has been abandoned. Of 453 Coolies shipped from Calcutta for British Guiana, 165 died either on the passage or during the term of their indentures; and of the 236 who sailed for India in 1843, after five years' service, 20 per cent. died on the home voyage, so that not more than 190 reached their destination. Of 25,000 who had been introduced into Mauritius within four years, 7,000 had died.

The Unicorn Discovered.—A recent number of the "Journal Asiatique," published in Paris, states that Mr. Fresnel, the profound Orientalist, now French Consul at Jedda, in Arabia, has published a notice of the existence of the real Unicorn in the wilds of Hadramant. This strange beast has a single horn attached to its head by a joint, through which it can elevate or depress its horn at pleasure; remarkably confirming Psalms xcii. 10, where it speaks of the "horn being *exalted* like the horn of the *Unicorn*."

Rev. Charles Pitman, our beloved Missionary Secretary, has addressed New England on the subject of missions this week. Having dismissed the "great controversy," we had intended to commence a series of articles on our leading interests; Br. Pitman's communication happily supplies us with the first. F[...] not to read it. Would to God it might quicken us to new efforts for this best of objects. It would be [...] excellent article for the preacher to read in the [...]sionary concert, or even in the public congregation.

Rev. C. B. M. Woodward.—Br. W.'s was mis[...] if he can send us another on the subject we w[...] tend to it.

Rev. J. Wesley Dunn.—This brother has gone to his rest. An obituary will be found on the last page.

There is a sweet piece of original poetry on the [...] side this week.

American Lady's Wreath.—We would inform the publishers of this work that it is not the custom of editors to notice, nor of publishers to expect them to notice, broken numbers of periodical works. If they will send regularly, we shall notice them as the work may deserve.

Rev. Dr. Hitchcock has accepted his call to the Presidency of Amherst College; but will not enter upon his duties till the summer term. His inauguration will take place at the close of the present term.

There is a proposition in some of the papers to [an]nex the price of books to the editorial notices of them. We often have the suggestion made to us, [but] as we know not the prices we cannot follow it. [We] recommend the thought to publishers; if they w[ill] mark the prices in the volumes they send to editors [it] could be done.

Rev. Bishop Isbell is Agent for the Ame[rican] Protestant Society in the State of Vermont, a[nd] affectionately commended to the churches of all [de]nominations in that State.

In behalf of the Executive Committee of A. P. S[ociety],
Herman Norton, Cor. Sec. of A. P. Society,
143 Nassau St., N. Y., Jan. 28, 1845.

Norwich, Con.—Rev. H. J. Newell writes:—[Per]mit me to say the Lord has not forgotten us [on this] station. About twenty have been converted and [re]claimed since Conference and a number have [joined] society. A few speak of full salvation. Our [prayer] is, "O Lord wilt thou not revive us again that thy people may rejoice in thee?" We have raised, by the help of the Lord, about $1,000 towards freeing [our] meeting house from its heavy debt. Thanks be to G[od] who giveth us the victory.

Slavery in Kentucky.—A bill came up be[fore] the House of Representatives, on the 11th inst., [to] take the sense of the people in regard to calling [a] Convention to amend the Constitution. The bill [was] laid on the table by the *casting vote* of the Speaker. The object of the amendment, it is well understood, is to take measures to put an end to slavery by gradual means, as has been done in other States.

An attempt was also made in the Legislature to [re]peal the law prohibiting the importation of slaves. This was rejected by a decided majority.

Mr. Hoar.—The Biblical Recorder, a southern [re]*ligious* paper, thus speaks of the treatment Mr. Hoar received in South Carolina:

"It is quite clear to our mind, however, that [the] Hon. Mr. Hoar received just about the treatment which he deserved. Such barefaced and obtrusive [in]solence ought to be decisively rebuked; and in s[uch] cases, generally, nothing less than a 'Paddy's [...] will suffice."

New Work of Prescott.—Mr. Prescott has [in] preparation the Conquest of Peru—a rich subject [for] his genius; for although some of the events bear [a] general resemblance to those which occurred in Mexico, there are abundance of others entirely unique.

A Valuable Work.—The Hon. Charles H[...] the venerable ex-Justice of the Supreme Court of Pe[nn]sylvania, has in progress a work, which, when completed, will doubtless prove a valuable acquisition [to] tho library of every professional gentleman in [the] State, viz: "A Perfect History of the Nature and [Ex]tent of Land Titles in Pennsylvania."

LITERARY.

BOOK ROOM PUBLICATIONS.

The Jew Among All Nations, is the title [of a] very interesting little volume issued from our B[ook] Rooms. It is finely illustrated with engravings, [and] presents a great variety of information respecting [the] Jews. *Waite, Peirce & Co., Boston.*

The Kingdom of Heaven Among Children. This is a series of narratives of children awakened and converted in a school in Pomerania. It is [from] the German. It ought to go forthwith into all Sabbath school libraries. *New York Book Rooms. Boston, Waite, Peirce & Co.*

Missionary Book for the Young.—A valuable acquisition to our Sabbath school libraries. Though an English reprint, it has been improved by the addition of much American missionary matter. The narrative is very entertaining, and the plates numerous and attractive. *Book Rooms, New York; Waite, Peirce & Co., Boston.*

It will be seen by the above and other late notices that the Book Room publishers are in good earnest endeavoring to make up for our long-felt deficiency [of] Sabbath school books. Besides these we have received eleven smaller works, well executed and [full] of attractive plates. They are, The Spider; The Honey Bee; The Fly; The Flower; The Nest; The Ant; Ananias and Sapphira; We are Seven; No [...] in Israel; Anna the Prophetess; Forty-Two Children. *Waite, Peirce & Co., Boston.*

Lugol on Scrofula.—Dr. Doane of New Y[ork] who has translated so many valuable medical works has put the medical faculty under additional obligations to him by placing within their reach this celebrated work. It is pronounced by good English authorities the best treatise on the subject extant. [...]*nor & Co., Boston.*

Harper's Illuminated Bible has reached [its] 18th No. *Waite, Peirce & Co., Boston.*

Thirlwall's Greece.—No. 6 of this great w[ork] has been received by *Waite, Peirce & Co., Boston.*

Sabbath School Manual, is a finely printed [lit]tle volume from the pen of Rev. B. K. Peirce. [It] treats of the office, qualifications and studies of [the] Sabbath school Teacher. Its suggestions are excellent, its style good, and its typography highly creditable to the enterprising publishers—*Waite, Peirce & Co., Boston.*

The Pioneer, is a narrative of the nativity, experience, travels and ministerial labors of Rev. Charles Giles, with interesting incidents and good observations. *Book Rooms, New York; Waite, Peirce & Co., Boston.*

RELIGIOUS SUMMARY.

THE METHODIST CHURCH.—The Mississippi Annual Conference recently met at Port Gibson, and adjourned on the 20th ult. The subject of the contemplated division of the church excited great interest, and without a dissenting voice the Conference resolved to concur in the proposed change in "the 6th restrictive rule," and to elect delegates to the Convention which meets in Louisville, Ky., on the 1st of May, to organize a Southern Church. The Arkansas Conference has also decided unanimously in favor of a division of the church.

A new church in 12th St., Philadelphia, was dedicated Sabbath before last, by Bishop Waugh.—N. Ch. Ad.

Dr. Elliott informs the readers of his paper that revivals are prevailing extensively in the West. We are happy to say, the work of God is manifest in these regions also. We hear of revivals in various directions.—Ib.

Rev. G. A. Raybold, is writing a series of articles in the Christian Repository, headed Incidents of the Itinerancy, or the Romance of Methodism. Would not *realities* of Methodism read better?—Ib.

Some of the papers give 41 as the whole number of students in Dickinson College. 141 is the true number.—Ib.

MYAT KYAU.—A paper of Louisville, Ky., says this ordained Karen preacher, who has recently baptized 1550 Burman and Karen converts, is supported by the Female Missionary Society of the Second Baptist church in that city.

DR. KALLEY.—This intrepid soldier of the cross, who has been illegally imprisoned 170 days in Madeira for preaching the gospel, has been offered $4000 if he would leave Madeira; but he has declined the offer, refusing to sell the right of speech and of disseminating the word of God, for gold. He yet preaches publicly, and exposes the errors of popery without fear, because the charter tolerates every form of worship in private, and within the confines of dissenting churches, erected within the Portuguese dominions, though the Roman Catholic religion is the established religion of the state.—Epis. Record.

POPERY IN ENGLAND.—The London Patriot says, with regard to Romanism in England, that it is evident, from recent returns, that its advance has borne no proportion to the numerical increase of the population; that Roman Catholic places of worship have not been multiplied at any thing like the same rate as those belonging to the various denominations of Protestantism; that the increase of Roman Catholics has been confined to particular localities, where the lower class comprise numbers of Irish; and that very small advances have been made, notwithstanding the indefatigable zeal of Roman missionaries, in converting the English nation to Romanism. Our danger is not from this quarter, and it is well that this should be known.

THE POPE'S BULL IN ITALY.—We learn from a friend lately arrived from Italy, that the excitement produced there by the late Bull of Gregory XVIth against the Bible, was more extensive than previous accounts had led us to suppose. We had not recollected one fact connected with the publication of Papal bulls, viz., that they are stuck up at all the church doors, and of course become generally known. There is now so large a portion of the Italian people exceedingly discontented with the spiritual and civil system under which they live, that, when they hear from the Pope's mouth, that there is a book which teaches nations how to secure their own freedom, it is perfectly natural for them to desire it. We are informed that this Bull has made all Italy acquainted with the fact, that the Pope apprehended its effects if it should reach their hands. The Bull has also proclaimed to them the fact, so interesting to them, that a society has been formed in America for the purpose of furnishing them with that book.

Nor is the effect confined to Italy, as the Bull was likewise placarded in the churches of France and other countries under the influence of Rome.—Am. Prot.

SECULAR.

NEW JERSEY.—The condition of this State, according to the Newark Advertiser, is highly prosperous. She is free from debt, her current revenues exceed all her current expenses by some $16,000, and without taxing the people a dollar there will soon be a surplus of more than $30,000 in the Treasury. The Advertiser urges this as an argument in favor of establishing a Lunatic Asylum in that State, which he says can be done without calling upon the people for another dollar. That such an establishment is required will be seen by the following statement:

"The memorial of the philanthropic Miss Dix, who appears to have made a recent thorough survey of our county poor-houses and prisons, abundantly confirms, we understand, the shocking exhibition heretofore made of the number of lunatics and the amount of misery and wretchedness which might be materially relieved by a fit Asylum. Of the 600 lunatics and idiots whom she found mostly in comparative destitution and suffering, it is estimated, as we learn by the Trenton State Gazette, that 250 are proper subjects for a hospital—more than the present number, we believe, in the chief asylum of Massachusetts. Many of these unfortunate sufferers have been confined for ten, fifteen or twenty years, a burden on the townships, who might have been long ago restored by the remedial treatment of a well-endowed Hospital. There is one, for example, in the Salem Poor House, who has been crazy 17, and another near 30 years. One of these, it is further said, has been out of his small apartment but ten times in more than 19 years! He has been chained by the leg more than 20 years! and the only warmth introduced into his cell is from a small stove pipe which passes through one corner of it."

A HEAVY BUT JUST VERDICT.—It appears by a record of the proceedings in the Albany Circuit Court that Mr. Chauncey Rider, a Deputy Sheriff of that county, who was assaulted and maltreated by a number of "Indians," while in the discharge of his official duties in 1841, has recovered a verdict of *Ten Thousand Dollars* against four of the individuals who were present when the outrage was committed, viz: Artemas Boughton, D. C. Sherman, Enos St. John, and John Deitz, Jr., and who, though not actually participating in the assault themselves, yet countenanced and encouraged those who did the deed.

It should be recollected by all that the law in such cases makes no distinction between the designing men who are the mere instruments in perpetrating an outrage of this character, and the men who by their presence, and by a word, a smile or a nod, encourage or countenance the outrage. All are principals, alike guilty, and subject to the same punishment—even of death, if a murder is committed.

CUBA CATTLE.—We learn from the New York Courier that Don Antonio Freyre, of Puerto Principe, Cuba, has very generously presented to the American Institute a young bull of the breed of that island, descended from the original breed of Spain. They are remarkable for their great spirit and strength, and when trained for domestic purposes become extremely docile. Most of the agricultural labor and transportation on the roads of Cuba are performed by these animals, which acquire a weight of eight to nine hundred pounds. Crossed with the breeds of our own country it is believed they will produce an animal of superior strength and courage for domestic labor. This instance of friendly interchange of benefits between us and our neighbors in Cuba is worthy of notice, and the Institute will doubtless make such use of the gift that its benefits will be generally diffused.

IMPORTANT FROM VERA CRUZ.—By the brig R. de Zaldo, Kingsbury, arrived at New York on Tuesday, we have advices from Vera Cruz to Jan. 14.

Gen. Santa Anna, it appears, after having made five different attacks on the city of Puebla, and being repulsed on each attack with some considerable loss, was obliged to decamp with all his troops, some 4000 men.

Various reports are afloat as to what were the views of Santa Anna. He certainly was repulsed in five different attacks on Puebla, and he retreated towards Vera Cruz, with an intention to attack that place, but others contend that his object was to get on board a British frigate at Saraficios. He had lost the flower of his army, and was obliged to submit unless he escaped. Paredes was on his rear with a heavy force, and he could not carry Vera Cruz by siege.

THE ILLINOIS CANAL LOAN.—The London Morning Chronicle of the 3d inst. says:—"That the subscription of the holders of Illinois State Bonds, for the completion of the Illinois and Michigan Canal, is at last full, and that, after certain enactments shall have been made by the Legislature, now in session, necessary to the restoration of the credit of the State, the construction of this canal, so important to Illinois and the adjacent country, will be resumed, the funds raised for this purpose being now secured." Mr. Leavitt and Col. Oakley, the agents of Illinois, came home in the Cambria.

MELANCHOLY SUICIDE.—A young man aged 23, son of Charles Henry Hall, of Harlem, committed suicide on Monday morning by shooting himself with a gun, in the back and lower part of the head, placing the muzzle against his throat, and causing almost instant death. He was supposed to be insane, as he had for some time been laboring under mental alienation, from some cause not as yet ascertained. The Coroner was called to hold an inquest.

DISASTER.—A barque supposed the Strabo, from Calcutta for Boston, was seen off Newburyport during the gale, and on Wednesday morning was at anchor off Plum Island, within two miles of the breakers, with colors flying, union down. A number of fruitless attempts were made to send assistance. On Thursday the barque got under way and stood off, the wind having hauled to N. and W. Yesterday a pilot boat was sent from this city to meet her.

MASSACHUSETTS SCHOOLS.—The whole number of children in the Commonwealth, between the ages of four and sixteen, is 192,027. Amount raised for the support of schools, including the income of the surplus revenue, $558,197 23, being nearly $41,000 more than was raised the previous year. $37,951 90 are contributed for board and fuel, making an aggregate for common school purposes of $596,149 13.

INEQUALITY OF THE POSTAGE SYSTEM.—A writer in the National Intelligencer states that he observed, a short time since, in a bookstore in New York, a package of pamphlets, weighing *sixty-six pounds*, addressed to a bookseller in Illinois, who, being also a postmaster, his merchandize went *postage free*. This addition to a mail in mid-winter, to be sent a thousand miles, is a fair illustration of the present operation of the postage laws.

IMPORTANT INQUIRY WITH REGARD TO NATURALIZATION.—A mandate was yesterday morning served on the Clerks of Record of this city, commanding them to appear before certain U. S. Commissioners, to answer interrogatories in relation to certain matters respecting the admisson of aliens to the rights and privileges of citizens of the United States. The mandate was from Senator Berrien, and was in accordance with a series of resolutions which passed the U. S. Senate, Dec. 24, 1844.—N. Y. Journal of Commerce.

COMMENDABLE PROMPTNESS.—It is only a few weeks since our paper announced the death of John Parker, who left by his will legacies to individuals and institutions, amounting to upwards of one hundred thousand dollars. His executors have already commenced the payment of these legacies. And that the Treasurer of the Massachusetts Charitable Eye and Ear Infirmary acknowledges the receipt of five thousand dollars, as bequeathed by Mr. Parker to the Institution.

ANNEXATION IN NEW JERSEY.—The House of Assembly of New Jersey, on the 29th inst., passed a resolution (ayes 33, noes 13) requesting the Senators in Congress from that State to use all their influence and exertions to prevent the passage of the resolutions for the annexation of Texas, recently passed by the House of Representatives.

LIBERALITY.—New Haven has during the present week contributed $1250 in cash in aid of the funds of the Am. Tract Society, and the amount will be increased to at least $1500, being an advance of more than 50 per cent. upon the previous year. Hartford and New Haven together will make up the handsome sum of $3500, if not $4000. This, it must be understood, is the annual contribution of those places in favor of the object mentioned.

PRESIDENT JONES, OF TEXAS.—The President of the Republic of Texas, Dr. Anson Jones, is as we learn from one who knew him in early life, a native of Berkshire, Mass. He lived with his family, when a boy, in Lenox, the shire town of Berkshire, and was remarkable as a fine promising lad, of manly deportment and amiable temper. The family afterwards removed to Philadelphia.

SUICIDE IN LOWELL.—We learn that a girl named Diantha Joy, who resided on Lawrence corporation, committed suicide in a house in Belvidere, where she was visiting, on Saturday night last. She took two ounces of laudanum on Saturday night, and died on Sunday morning about nine o'clock. She was the daughter of Comfort and Martha Joy, of Putney, Vt. Her age 23.—Lowell Journal.

FLOODS AT THE SOUTH—The latest accounts from Mississippi, Louisiana and Alabama, show that there has been a sudden rise and overflow of the principal rivers, and great damage has been done to some of the plantations. Valuable teams have been lost in the floods and houses swept away, and the streams were still rising rapidly.

DESTRUCTIVE FIRE.—At four o'clock on Wednesday morning, a terrible fire was discovered to be raging in the block of buildings occupied as the Tribune printing establishment, corner of Spruce and Nassau Sts., New York. Every effort was made by the fire companies to master the raging element, but to no purpose, and in the course of a couple of hours after the first notice of the blaze, the Tribune newspaper concern, the periodical depot of W. H. Graham, the bookseller's and stationer's establishment of Janson & Bell, the liquor store occupied by Mr. Kennedy, and the German establishment of the Deutsche Schellpost—a German journal published in New York for the last three years—with a large stock of books, &c., were totally consumed, with all they contained. Mr. Graham lost not only his stock, but $400 in cash, and his gold watch, and narrowly escaped with his life by leaping out of an elevated window upon the deep snow beneath. Jansen & Bell's loss is over ten thousand dollars. Greeley & McElrath at least as much.—The origin of the fire is attributed to the negligence of a boy in kindling a fire in one of the rooms of the Tribune establishment. Not a brick remains upon another at the moment we write, so thoroughly did the work go on.—N. Y. Herald.

Summary of Intelligence.

PRESIDENTIAL ELECTION ON ONE DAY.—The Presidential election will hereafter occur on the same day throughout the Union, excepting South Carolina, (and Texas). She will come into the arrangement if she chooses.

LICENSES IN VERMONT.—The Brattleboro' Phenix says:—

"We learn that half of the Counties in the State have chosen Anti-License Commissioners, and half License Commissioners."

SEVERE.—The Rhode Island General assembly have put it on the pedlars pretty severely. License to sell watches, jewelry, &c. $250; to sell tin ware, $75; all other kinds of goods, $160.

A HEAVY FINE.—The editor and publisher of the "Vox Populi" at Lowell, has been mulcted in the sum of $1,000, for publishing a communication grossly assailing a Mr. Jacob Currier of that place.

RUM-SELLING IN WORCESTER COUNTY.—The Barre Gazette learns that there are *forty* new indictments against rum-sellers in Worcester county; fifteen of these are in the town of Worcester.

A BREACH OF PROMISE.—A Washington correspondent of the Baltimore Sun states that a locksmith was recently arrested at the instance of a damsel of Georgetown for a breach of promise. He was put in prison, and while there agreed to enter into the matrimonial state. While, however, arrangements were in progress for the nuptials, the locksmith effected his escape and disappeared.

MAINE.—The Speaker of the House of Representatives being absent, Elbridge Gerry was chosen Speaker pro tem. Feb. 3d. He had 58 votes out of 80.

The election in the first Congress district, which took place Monday, has resulted in no choice. In York county, Herrick, present member, runs ahead of Judge Hayes, regular democratic candidate.

On the 29th ult., at Brooklyn, a fine little girl, three years of age, daughter of Mr. Alexander Vance, set her clothes on fire with a lighted chip with which she was playing, and was so much burned that she died next day. The mother of the child had left her but a few moments before, on a visit to a neighbor.

Pauline, the mulatto woman, accused of savage barbarities upon her mistress, Mrs. Rappeneck, and her three children, was tried this morning in the Criminal Court, in conformity to the provisions of the Black Code. She was ably defended—but was found guilty, and sentenced to be hanged on the 21st of February next, between the hours of nine and ten A. M. If she prove to be pregnant, as she alleges, her execution is to be postponed till February, 1846.—New Orleans Courier, Jan. 21.

Mr. Joshua Pike, a farmer of Springfield, Ohio, while engaged in chopping in the woods, received an accidental blow from the axe of his son and expired soon after.

Silas Barrett, Esq., of Canaan, Me., committed suicide last week by hanging himself in the Insane Hospital at Augusta.

Sullivan S. Ransom has been appointed Vice Consul of Belgium for the port of Eastport, Maine.

Application is about to be made to the New Jersey Legislature for a charter to erect a Magnetic Telegraph across the state, between the cities of Philadelphia and New York. Capital, $50,000.

A number of the citizens of Illinois have formed themselves into an association of Social Reformists or Fourierites, and intend making a settlement, early in the coming spring, near Lick Creek, in Sangamon county, in order to put in practice the principles inculcated by Charles Fourier and his followers.

On Saturday night, the 25th ult., the smoke house of Messrs. Davis and Pendry, at Dayton, Ohio, was consumed by fire. The loss falls most heavily upon Mr. Hertzler, near Springfield, who had the meat of 1000 hogs hanging at the time. Davis and Pendry and Thomas Smith lose from $1000 to $1200 each. Hertzler's loss is about $5000.

The Galveston News of the 17th January publishes a rumor that Santa Anna had been captured by Paredes and subsequently shot. It was not, however, believed to be true.

What a glorious world this would be if all its inhabitants could say, with Shakspeare's Shepherd: "Sir, I am a true laborer; I earn that I get; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good; content with my *farm*."

A large mansion in Havana, formerly the college of St. Fernando, situated in the calle del prado, was burnt to the ground on the 14th; happily the adjacent houses were not injured.

The people of New Bedford have instructed their "Select Men" to petition the Legislature of Masschusetts now in session, for a charter incorporating that town with a city government.

The Cincinnati Gazette says that a patent has been obtained by J. H. Pennington, for a machine to navigate the air. It consists of ten section balloons, a car and a steam engine.

It appears by the Newark Daily Advertiser that a couple of workmen employed upon the new church at Jersey City, came very near fighting a duel on Saturday last, and were only prevented by the interference of the master builder.

In the French translation of Milton's Paradise Lost, the passage "Hail, horrors, hail!" is rendered thus:—"*Comment vous, portez vous, les horreurs,*" which in plain English, is "How are you, Horrors?"

Late European papers state that Martinez de la Rosa has presented to the Spanish Cortes a bill for the abolition of the Slave Trade. The principle has long been recognized by Spain in her treaties, but a law was wanted making the trade a penal offence, which is the object of the present measure.

The Legislature of Indiana, at its last session, dissolved the union of no less than *twenty-five couples*, who had found that the operation of taking each other for better or for worse, was much more for the worse than the better.

The following is Sir Astley Cooper's chilblain liniment: Take of camphorated spirit of wine, one ounce; solution of the subacetate of lead, half an ounce. Mix and apply in the usual way.

The U. S. Supreme Court at Washington, was engaged on Wednesday last in a case from this State to test the legality of the license laws.

The Grand Jury have found a bill against De Wolf for the murder of William Stiles at Worcester.

Receipts of Western Railroad for week ending Jan. 25, $11,386; last year $8,956.

The subject of annexing Charlestown to Boston, at a town meeting of the citizens of the former place last week, was indefinitely postponed.

The Rev. Mr. Torrey is engaged in the Maryland penitentiary as a hand-loom weaver, and Miss Webster is superintending the culinary department of the penitentiary in Kentucky.

It is stated that $1250 were subscribed in New Haven last week to the American Tract Society.—Hartford and New Haven together will make up the sum of $3,500 or $4,000.

There were twenty-five speeches made in favor of annexation, during the debate on that subject in the House of Representatives, and twenty-nine against it.

The Worcester Spy states that the Unitarians of that town are about establishing a new society.

Thomas W. Dorr, it is stated, peremptorily *refuses* to accept of his liberation from the State Prison on the stipulated condition of his taking the oath of allegiance to the State.

A Railroad from Barre to Worcester is talked of.

Much anxiety is felt at Boston and New York for several vessels which sailed from Europe, between two or three months ago. The Packet Ships United States and England are among them. The weather within this time has been very severe and boisterous upon the ocean.

Proceedings of Congress.

MONDAY, FEB. 3.—*In the Senate.—Passage of the Oregon Bill.*—The Bill to organize the Territorial Government of Oregon was, at 3 o'clock on Monday, passed by a vote—yeas 140, nays 59—eighty-one majority. It is the same as it passed the Committee of the Whole.

A petition from persons claiming to live near Canada, praying that if the Mexican province called Texas, be annexed to the United States, Canada may be taken too, was presented.

Mr. Johnson presented resolutions of the Legislature of Louisiana, which declare the belief that a large majority of the citizens of Louisiana were in favor of annexing Texas, if it could be constitutionally done. Mr. Johnson said he fully concurred in these resolutions.

Mr. Barrow wished it distinctly understood, that at no time, and under no conceivable circumstances, would he give his vote for the scheme for the annexation of Texas to the United States.

Mr. Dayton presented resolutions of the Legislature of New Jersey, in opposition to the annexation of Texas.

Mr. Dix presented a memorial against annexation.

Reports were made by the different committees, but none of public consequence. Senate still in session.

From the pressure of other and more interesting and important matter we omit, for this week, our usual abstract of the doings of Congress. Our readers will not be losers, for the good reason that Congress has completed nothing worth printing or reading.—There has been some doings about the occupation of Oregon, and also upon the Post Office bill. The bill on the former subject excludes slavery from the territory. On the latter subject "talking" is all, we fear, that the present Congress will do towards effecting the reform so universally demanded by the voice of the people, and the best interests of the country. There has been no final action, as yet, in the Senate on the Texas question. The fate of the bill for annexation in this body, is extremely doubtful. Something like a row took place in the House on Thursday. Mr. Black of Georgia was the offender. It is a consolation, however, that the House can sink no lower in disgrace than it has for years past.

Since the above paragraph we have better news, as follows:

THURSDAY, FEB. 6.—The Senate have to-day agreed to establish a uniform rate of postage at *five cents*. The agreement to this rate was carried by a vote of 33 to 14.

The franking privilege is abolished, and the clause prohibiting private expresses struck out. The bill will pass in this form, if at all.

Some of the Southern men who set themselves up as the exclusive friends of annexation, have undertaken to denounce and reject the proposition of Mr. Benton, though it is the only form in which the measure can ever be adopted. Let them secure the defeat of this proposition, and it becomes a matter of certainty that annexation cannot, in any form, prevail in the Senate, for some years to come; and in the meantime, Texas will have made such arrangements as will render annexation undesirable to her.

But that is not the whole danger. The Democratic party in the South and West is about to split and separate on this question, and a little imprudence, a little want of moderation and compromise, on the part of the southern Calhoun and Polk party, will aggravate and expedite the difficulty. Look at ex-senator Foster's letter in the Richmond Enquirer, and the accompanying letter of M. Orville Robinson, and you will see the germ of a political revolution, which will place an impassible gulf between the northern and the southern democracy. Mr. Foster hints that Mr. Wright is opposed to Texas, and that his friends base his pretensions to, and hope of, the sucession to the presidency, on the opposition to the anexation of Texas.

We already see tokens that Mr. Wright will be taken up as the Northern Democratic anti-Texas candidate for the presidency, and receive the support of the abolitionists, and of two-thirds of the Whigs.

Enough will be done, at this session, to render the Texan question one of general excitement and irritation, and, of course, it must become immediately connected with every political movement, and especially with the presidential canvass.

Notices.

NOTICE

The candidates for examination on the third year in the Me. Conference, will please turn their attention to the course of study appointed by the Bishops, and published in the Herald of Oct. 23. A. MOORE.

Augusta, Feb. 3, 1435.

PROVIDENCE CONFERENCE ACADEMY.

The Summer Session of this Institution will commence on Thursday, the 6th of March. The very unexpected success that has attended the present arrangement, has authorized the procuring of one additional teacher, who commences with next term.

A Boarding-house is provided for the accommodation of all, at $1.37½, *exclusive* of lights, washing and fuel, or *including* these and tuition in common English branches, for $2 per week. GEO. B. CONE.

East Greenwich, R. I., Feb. 3, 1845.

READFIELD MINISTERIAL ASSOCIATION.

The Ministerial Association of Readfield District, agreeably to a vote of the last meeting of said Association, will be held at Kent's Hill chapel, to commence Tuesday, 25th inst., at 9 o'clock, A. M., to continue two days.

The following subjects for Essays are assigned to the preachers whose names are attached to the same:—1. Were the sufferings of Christ confined entirely to his human nature? R. H. Stinchfield, D. Quimby. 2. Conscience: J. E. Baxter, J. Thwing, J. Hammond. 3 Obstacles to the progress of the gospel considered: A. Church, J. Keith. 4. The ultimate triumph of the gospel: A. F. Barnard, W. H. Foster. 5. Has Bishop Soule transcended the authority of the General Conference, by inviting Bishop Andrew to perform the duties of a Superintendent? E. Robinson, D. B. Randall. 6. Nature of saving faith: J. Farrington, L. P. French. 7. Duty of the church and ministry in view of the probable ultimate effects of the present religious excitement upon the interests of true religion: R. C. Bailey, J. Higgins, P. Burgess. 8. Visiting from house to house: Wm. Wyman, B. Foster, E. H. Gammon. 9. Difference between regeneration and sanctification: J. W. True, D. Waterhouse, J. Norton. 10. Hindrances to Ministerial success: C. Mugford, C. C. Mason. 11. Witness of the Spirit: J. Butler, J. Downing, J. Lull. 12. Is the Levitical or Mosaic law, in regard to tithes, abrogated in the Christian dispensation? C. Munger, P. Burgess. 13 Origin of camp-meetings, their benefits, and will they probably be continued in the M. E. Church, or give place to some other means? John Allen, S. B. Chase.

Texts, on which all are required to present sketches, are, 1 Cor. xii. 31, Matt. xii. 43-45.

Our last meeting was so interesting and profitable, we feel anxious that all the preachers on the District may be present and share in the benefits of our next. Do come, with your essays and sketches all prepared. J. E. BAXTER, Sec.

Wilton, Feb. 3, 1845.

MINISTERIAL ASSOCIATION.

The travelling and local preachers on this part of Bucksport District are hereby notified to meet in association at West Lubec, (South Bay,) March 4. The following are the parts assigned:

1. Evidences of Christianity: S. B. Lowell, R. G. Eaton, H. C. Tilton. 2. Character of Christ: D. Chase, F. A. Crafts, E. A. Helmershausen. 3. What reform is necessary to give Methodism its legitimate influence on this part of Bucksport District? E. B. Fletcher, E. H. Whitney, J. Eaton. 4. Importance of entire consecration: J. W. Dow A. Kendall, B. Lufkin. 5. Comparative merits of the ecclesiastical government of the English Wesleyans and the M. E. Church: C. L. Browning, J. Rice, W. H. Crawford.

Texts for Sketches.—Rom. vii. 29, 30: Browning, Rice, Crawford. Matt. xvi. 28: J. Eaton, Whitney, Chase. Ex. ix. 16: Kendall, R. G. Eaton, Lufkin. 2 Pet. iii. 13: Fletcher, Lowell. Rev. xii. 1: Tilton, Crafts, Helmershausen.

We hope our brethren will make some effort to be with us, especially our Fathers in the gospel. I regret exceedingly that by the above arrangement our beloved Presiding Elder cannot be present. Come, brethren, with faith in our God, who has promised to baptize us with the Holy Ghost and with fire. EDWIN A. HELMERSHAUSEN, Sec.

Cherryfield, Me., Jan. 21, 1845.

A MINISTERIAL CONVENTION.

In compliance with the wishes of several brethren in the ministry and membership, I take the liberty to announce the following exercises for a meeting of this description, on the Worcester District, to commence on Tuesday, the 18th of March next, at 9 o'clock. From the want of information, I am unable to name the place of holding the meeting, farther than that it will be in the South part of the District. It shall be announced in due time. It will continue two days. The exercises will generally be public, and will consist of prayer, the relation of Christian experience, reading of sermons and essays, of criticisms and discussions.

1. Sermon, on Roman Catholicism, its character and danger to this country: By L. B. Griffin.

2. Sermon, on the duties and relations of the Christian minister to the community: By L. R. Thayer.

Essays.—1. Pastoral duties, evils connected with: C. W. Ainsworth. 2. The providence of God: J. Shepherd. 3. The chief sources of danger to the interests of pure religion at the present time: J. W. Lewis. 4. Early marriages among itinerant ministers; their effect upon studies and usefulness: A. Binney. 5. The peculiar duties of class-leaders; their relation to the itinerancy, the purity and success of the church: Z. B. C. Dunham. 6. Classical languages and literature; their utility to the gospel ministry: H. E. Hempstead. 7.—Causes and cure of the present spiritual dearth: S. Putnam. 8. The Sabbath; in what respects is observance is beneficial to society: K. Atkinson. 9. The responsibility of Christians in this country for the sins connected with our civil government, and how that responsibility is to be discharged: P. Crandall. 10. The authority and importance of church organization: W. Gordon. 11. Christian union among the different sects: L. Boyden. 12. A treasure on earth; or how much property one is justified in holding: T. H. Mudge.—13. The office of steward; its bearing on the interests of the church, and how its duties should be performed: P. Wallingford. 14. Vital piety essential to a successful ministry: W. Smith. 15. Episcopacy necessary to an efficient itinerancy: N. J. Merrill. 16. Matrimonial alliances between believers and unbelievers: W. C. Clarke. 17. Loss of time among clergymen: W. R. Stone. 18. The division of Christians into different sects—is it an evil? A. Walton. 19. The duty of Christians to sustain missions to the heathen: J. T. Pettee.

It was designed to announce two subjects for discussion, one for each day, but as we have announced so many subjects for essays, and as the sentiment of the essays will be open to public criticism, this is unnecessary. It is hoped that the brethren above named will take the subjects assigned them under close consideration, and prepare for the convention.—No duty need to be neglected in this work. We hope all the preachers on the District will attend the convention and contribute to its objects. Thursday, the day following, there will be a

SABBATH SCHOOL CONVENTION

In the same place, to commence at 10 o'clock. We desire to see a large number of delegates present. It is desirable to have all the schools on the district represented. Let us prepare, brethren, for a time of profit to ourselves, and the people with whom we may meet. J. PORTER.

Worcester, Feb. 1, 1845.

GARDINER DISTRICT MINISTERIAL ASSOCIATION.

The Ministerial Association for Gardiner District will be held at Richmond Village, providence permitting, on the 25th and 26th of the present month. It is desirable that the brethren should come on Monday, as it is expected there will be preaching. We hope for a general attendance. As we were disappointed in our last meeting on account of a severe storm, we will proceed on the plan arranged for the previous meeting, and the brethren will come prepared accordingly.

Per order, GEO. D. STROUT.

Cape Elizabeth, Feb. 5, 1845.

BOOKS FORWARDED BY WAITE, PEIRCE & CO. TO FEB. 8.

J. A. Newman, Ipswich, Ms., 1 pkge by Forbes; L. W. Clark, Middlebury, Vt., 1 pkge by Lewis; J. Mudge, Greenfield, 1 pkge by Waite, left at City Tavern; A. Moore, Augusta, Me., 1 pkge by Childs; A. Webster, Barre, Vt., 1 pkge taken at office; Swormstedt & Mitchell, Cincinnati, 2 boxes left on board ship Sartelle, care of Shopshire & Ellmaker, New Orleans; L. R. Thayer, Southbridge, Ms., 1 pkge by Thompson; J. Griffin, Esq., Brunswick, Me., 1 pkge left at James Munroe & Co.'s; E. P. Little, Pittsfield, Ms., 1 pkge left with Hotchkiss & Co., 13 Court St.; M. Bonney, Lowell, Ms., 1 pkge by Tuck; J. S. Taylor & Co., New York, 1 pkge left at Chs. Tappan's.

COMMUNICATIONS.

Hatch & Jackings—F. Massuere—C. H. Jasper—A. Kent—J. Woodward—J. Smith—F. Furber (the papers are regularly mailed on Tuesday)—R. Livesey (first rate)—D. G. Wilson—Thomas Frye—H. O. A. Orr—G. Parsons—J. P. Emerson—C. C. Burr—S. Parker—E. P. Nevens—Y. S. McLellan—S. Heald—O. Parsons—G. Whitney—J. P. Trask—R. Ainsworth—G. E. Manson—J. B. Husted (the money was received)—A. Kent (B. H. has paid to Jan. 1, '46)—C. R. Foster—J. H. Twombly (we can't send you the back Nos.)—W. Tobey (we cannot send the back Nos.)—W. Goodwin—M. R. Hopkins—J. S. Taylor & Co.—L. Leffingwell—H. Mayo M. Bonney—E. A. Manning—J. Griffin—E. P. Little—J. M. Hutchinson—J. J. Judkins—L. R. Thayer—Chas. Hollis—J. B Chapman—A. Moore—Swormstedt & Mitchell—A. Webster—A. F. Barnard—Jas. Mudge—L. W. Clark (3)—B. K. Peirce—J. A. Newman—S. B. Emmons—J. S. Springer (yes—no.)

MARRIED.

In this city, by Rev. J. Whitman, Mr. David Kilcup, and Miss Elizabeth Adams. Mr. Samuel Washburn, and Miss Harriet Crowell. Mr. Lyman C. Ware, and Miss Esther A. Hurd. Mr. Wm. Sheffield, and Miss Cyre Lane, all of Boston.

In Roxbury, Feb. 6, by Rev. J. W. Merrill, Mr. Page Moore, and Miss Emily C. Burnham, both of Boston.

In North Salem, N. H., Jan. 27, by Rev. C. P. M. Woodwood, Mr. Richard Ashworth, and Miss Mary Nuttall, both of Salem.

In Ipswich, Ms., Dec. 27, by Rev. J. S. Springer, Mr. John Tibbetts, and Miss Sarah W. Dunnells, both of Hamilton, Ms.

In Lynn, Jan. 22, by Rev. S. A. Cushing, Mr. Luther Williams, of Concord, Me., and Miss Rebecca Silsbee, of Lynn. Jan. 30, Mr. Joseph W. Davis, of Danvers, and Miss Elizabeth Kendall, of Amherst, N. H.

In Newton, Jan. 30, by Rev. T. W. Tucker, Mr. Benjamin Thompson, Jr., of Marblehead, and Miss Harriet A. Tucker, of Lynn.

In Dedham, Jan. 13, by Rev. H. P. Hall, Mr. Oliver P. Wood, and Miss Beulah W. Guild. Jan. 26, Josiah J. Hamilton, and Miss Lucretia Ann Thornton. Mr. Lewis Morse, and Miss Lucretia Maxim, all of Dedham.

In Rochester, N. H., by Rev. O. C. Baker, Mr. Walker Woodis, of Dover, and Miss Elizabeth W. Canney, of Farmington.

In Norwich, Conn., Jan. 21, by Rev. H. J. Newell, Rev. Wm. W. Hurd, of South Killingly, and Miss Almira Case, of Norwich.

In Somerset, Ms., Jan. 3, by Rev. Mr. Washburn, Mr. Alfred G. Gardner, son of Job Gardner, Esq., and Miss Adelia Amanda Wood, eldest daughter of Levi Wood, 2d, all of Swanzey, Mass.

In Augusta, Me., Dec. 25, Mr. Henry H. Herbert, and Miss Mary F. Porter. Jan. 1, Mr. Mansfield H. Pettengill, and Miss Elizabeth C. Young. Jan. 29, in Vassalboro', Saml. Homans, Esq., of Augusta, and Miss Temperance Hawes, of Vassalboro'.

In Durham, Me., by Rev. Isaac Lord, Jan. 30, Mr. Daniel M. Hasty, and Miss Catharine Moses, both of Durham.

In Richmond, Me., Sept., 1844, by Rev. G. D. Strout, Capt. Redford Tallman, of Dresden, and Miss Nancy Allen, of R. In Dresden, Mr. T. Standish, of Bath, and Miss Nancy Turner, of D. In Richmond, Nov. 27, Mr. Joseph Dyer, and Miss Lydia Ann Rogers, adopted daughter of Rev. G. D. Strout, both of Cape Elizabeth. Mr. Lemuel Legar, and Miss Nancy Hutchinson, both of Bowdoinham. Jan. 1, Capt. Ambrose Tibbitts, and Miss Harriet Springer, both of R. Same evening, in Dresden, Mr. Paul Hatch, and Miss Alice, daughter of Capt. Tallman, of D.

DIED.

In this city, 4th inst., of consumption, Mrs. Clarissa Gilbert, wife of Mr. Benjamin J. Gilbert, Jr., aged 42 years.

In Dorchester, Mrs. Betsy Trout, aged 50 years.

In Rochester, N. H., Mary Ann Jenkins, aged 24 years.

In Thomaston, Me., Jan. 29, Hiram Irving, only son of Rev. J. C. and Mary E. Perry, aged 2 years and 8 months.

"So fades the lovely, blooming flower."

Advertisements.

CATALOGUES

OF BOOKS FOR SABBATH SCHOOL LIBRARIES. In order to assist the officers of the different Sabbath Schools in their selection of libraries, and additions to their libraries, we have carefully prepared an extensive Catalogue, embracing the books published by the Methodist Sabbath School Union, and the best volumes issued from all the other evangelical depositories. These Catalogues may be had *gratuitously*, by sending to WAITE, PEIRCE & CO., No. 1 Cornhill, Boston.

Feb. 12.

NEW BOOKS.

NEW TESTAMENT HISTORY OF CHRIST. 1st vol. $1.50 per dozen.

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S. S. TEACHER'S MANUAL, by Rev. B. K. PEIRCE. Miniature, Gilt; an excellent work for Teachers. 31 cts.—Discount to wholesale purchasers. Just published and for sale by REID & RAND, 3 Cornhill.

Feb. 5. epis3m

NEW BOOKS.

NOW in press, and will be ready for sale, about the middle of February, "THE YOUNG PASTOR'S WIFE," Memoirs of Mrs. Elizabeth Ann Moulton. All preachers and brethren wishing to purchase this work by the quantity, will please forward their orders to the subscriber, Newbury, Ms., as soon as practicable. The book is got up in good style, and will contain about 300 pages, 18 mo. Price 50 cts. retail, with one-fourth discount to wholesale purchasers, payable in six months, or one-third discount, cash in hand.

The subscriber has also on hand 300 or more of the third edition of small Hymn Books, containing about one hundred of the choicest hymns, suited to prayer and social meetings. Price $7.00 per hundred. HORACE MOULTON.

Jan. 29.

BOARDING.

MILTON DAGGETT, No. 1, Suffolk Place, Boston—PERMANENT AND TRANSIENT BOARDING. Gentlemen and Ladies visiting the city, will find good accommodations. 1y May 1.

SEARS' NEW MONTHLY MAGAZINE.

FOR the year 1845. Established for the Diffusion of Useful knowledge. The January and February Nos. now ready for delivery. TWO DOLLARS per annum. Two copies sent to one address, for Three Dollars, *invariably in advance*. TEN copies sent for one year to one address for Ten Dollars. New York or Eastern Funds, free from loss or discount, remitted free of expense through the postmaster.

A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous engravings. Published on the 1st of every month, in parts of fifty large octavo pages each, (double columns.) Price Two Dollars per annum, invariably in advance.

IN offering such a miscellany as the above perodical to the public, we wish to make it clearly understood what is the object proposed to be accomplished by its publication, and what will invariably be the character of its contents; and by no species of disguise, or form of deception, attempt to make an impression or gain a favor, without possessing a legitimate claim to their enjoyment. "Sears' Family Magazine" is a periodical whose object is to collect, condense, and systematize, the great mass of standard general knowledge, contained in works so voluminous as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it, by its cheapness and comprehensiveness, within the reach of ALL.

As a sort of pabulum for schools, and a treasury of knowledge for families, the leading object of the Family Magazine is utility. It is intended that its morals shall be pure, its information authentic, and its arrangements in good taste. And while it is the sincere desire of all who are engaged in its publication, that it may carry the cheerfulness of knowledge and the light of truth wherever it is received, they indulge the hope that the countenance of the community will look favorably upon them, and that its arm of support will be liberally extended in their behalf.

Specimen copies sent gratis. Any person wishing to see the work, either with a view of subscribing, or acting as Agent, will be cheerfully furnished, by addressing the Editor, free of postage, which the Post-masters will cheerfully do, if politely requested.

AGENTS WANTED.—*To Clergymen, Students, Agents of Newspapers and Periodicals throughout the United States.*—The subscriber is prepared to treat with such persons as as possess the necessary qualification for successful Agents, (either upon a stipulated salary or commission on subscribers obtained,) to circulate his "New Monthly Family Magazine," for the year 1845. Good references required. Terms liberal.

ROBERT SEARS, No. 114 Fulton Street, New York City.

☞ All letters and communications from Agents *must be post paid*, or they will not be taken from the Post Office.

Jan. 29. 4tis

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April 17. 1y

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THE subscribers will issue, on the fifteenth day of January, 1845, the first number of a new magazine, of the above title. The succeeding numbers will be issued on th efirst day of each month. The proprietors are determined that the matter shall be of the very highest order, and selected with care and discrimination from the various departments of *English and American Literature*, and consisting of History, Biography, Travels, remarkable adventures by sea and land, descriptions of natural and artificial curiosities, accounts of the progress of the arts and sciences, and in fact every thing that may be of interest to the general reader. Wood cuts will be occasionally introduced, to illustrate the text.

The New England Family Magazine will be printed with beautiful type, on fine paper, 48 pages monthly, making a volume of 576 pages of valuable and useful matter, each year.

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A monthly Magazine for young persons. By the author of Peter Parley's Tales.

Parents or guardians who desire that the young persons under their care should acquire early a taste for reading and study, should at once subscribe for the above popular periodical. It is believed that no work of the kind ever issued from the American press has done more toward awakening in children a desire to search after useful knowledge. The January number commences the ninth volume of the Museum. All the back volumes can be had, if wanted, beautifully and uniformly bound together, with the present year's subscription, for *four dollars*.

The Museum is issued in monthly numbers of 32 pages each. Subscription price One Dollar per annum.

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In order to place both of the above family periodicals within the means of every family in New England, we are induced to offer one copy of "*The New England Family Magazine*," and one copy of "*Robert Merry's Museum*," one year each, for the very low price of Two DOLLARS, in advance.

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Jan. 8.

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HAVING received an extensive assortment of Garden, Field, Grass and Flower Seeds, raised by experienced growers, and expressly for ourselves, particular pains having been taken to have them all good and true to their name, and all warranted, we feel confidence in offering them to the public. Those kinds which will not come to maturity in this country, are imported from the most extensive seed ware-houses in Europe. Those favoring us with their orders, may rely upon their being promptly and faithfully attended to.

The following are a few of the most important kinds, which we offer wholesale and retail, viz:

PEAS.

Early Prince Albert, Early Cedo Nulli, Early Hill, Early Washington, Early Warwick, Early Dwarf, Dwarf Blue Imperial, Dwarf Marrowfat.

BEANS.

Lima, Saba, Horticultural Pole, Red Cranberry, Indian Chief, (new and fine string Bean,) Early China Dwarf, Marrow, Mohawk, Kidney, Six Weeks, Case Knife, &c. &c.

CABBAGES.

Early York, Dutch, Vanack, Battersea, Sugarloaf, May, Large Late Drumhead, Green Globe Savoy, Late Sugarloaf, Red Dutch.

BEETS.

Long Blood, Early Turnip-rooted, French Sugar, Mangel Wurtzel. Also, Long, Orange and White Field Carrot, Ruta Baga, and White Flat Turnip, Long Yellow, French do., Cucumbers, Melons, Squashes, Cauliflowers, Broccolies, Sweet Marjoram, Summer Savory, Sage, Thyme, Lavender, &c. &c.

GRASS SEEDS.

Herds Grass, Northern and Southern Red Top, Orchard Grass, Fowl Meadow do, Rhode Island Bent do, Northern and Southern Red Clover, White Dutch do, Lucerne do, Buckwheat, Black Sea Wheat, Barley, Oats, Rye, Millett, &c., for sale at the lowest market prices.

FLOWER SEEDS.

We have also an extensive assortment of Flower Seeds, embracing all the new and rare kinds of this country and Europe, among which are Double German Asters, Double Balsam, Rocket Larkspur, Candytuft, Ten Week Stock, Phlox Drummondei, Mignonette, Bartonia, Zinnies, Verbenas, Malope, Sweet Sultans, Sweet Peas, Marygolds, &c. &c.

Fruit and Ornamental Trees, Shrubs, Grape Vines, Rhubarb and Asparagus Roots, Roses, Dahlias, Greenhouse Plants, &c., packed to go to any part of the country, at the lowest nurseryman prices.

AGRICULTURAL AND GARDENING BOOKS.

Gray's Agricultural Chemistry, Buel's Farmers' Companion, Bridgeman's Kitchen Garden, Bridgeman's Florist Guide, Manning's New England Fruit Book, Buist's American Flower Garden Directory, &c. &c.

FARM AND GARDEN IMPLEMENTS.

Prouty & Mears' Centre Draught Ploughs, Cultivators, Harrows, Straw Cutters, Seed Sowers, Vegetable Cutters, Corn Mills, Minnowing Mills, Grain Cradles, Ox Yokes and Bows, Hopkins' celebrated Manure and Hay Forks, and new Improved Potatoe Hoes, (which obtained the silver medal at the Mechanics' Fair in September,) Cast Steel and Iron Shovels, Scythes, Snaiths, Rifles, Scythe Stones, Draft, Tie Up, Halter and Trace Chains, Garden Trowels, Garden Syringes, Pruningknives, Bill Hooks, Axes, Hoe and Axe Handles, Grindstone Cranks, Rollers, Barn Door Rollers, &c. &c.

⁂ Dealers supplied on the most liberal terms, with seeds, by pound, or put up in boxes ready for retail.

Feb. 19, 44 1y

NEW BOOKS.

DR. ARNOLD'S LIFE AND CORRESPONDENCE, by A. P. Stanley, M. A. 2 vols. complete in one. Price $1.50.

REV. W. GREELEY, M. A., Treatise on Preaching, 1st American from the second English edition, with Supplementary Notes, collected and arranged by Rev. Benj I. Haight, M. A. Price $1.50.

TEXT BOOK AND ECCLESIASTICAL HISTORY, by J. C. I. Gieseler, Doctor of Philosophy and Theology, and Professor of Theology in Gottingen. In 3 vols. Price $5.

Discount to wholesale purchasers.

Jan. 22. WAITE, PEIRCE & CO., No. 1 Cornhill.

ALLEN & NOBLE, IMPORTERS OF HARD WARE AND CUTLERY.

No. 10 Washington Street, (3 doors from Dock Square,) Boston.

GEORGE ALLEN, WILLIAM NOBLE.

Jan. 22. tf

METHODIST BOOKS may be had in any quantity at wholesale or retail at the lowest cash prices, by calling on HENRY BAKER & CO., No. 50 South Main Street, Providence, R. I.

S20istf

HOLMAN & ELLIOTT'S

HAT, CAP, FUR AND GENTLEMEN'S FURNISHING STORE, AND SUSPENDER MANUFACTORY, *Nos. 11 and 13 Washington St., Boston.*

GLOVES, SHIRTS, BOSOMS, STOCKS, DRAWERS, COLLARS, SUSPENDERS.

N. B.—J. B. HOLMAN is General Agent for the sale of "HOLMAN'S NATURE'S GRAND RESTORATIVE."

Oct. 23. eply

Phonography!

FOR sale by S. P. ANDREWS, *Phonographic Institution*, 21 School Street, the "PHONOGRAPHIC CLASS BOOK," containing the elements of this new and truly admirable system of short-hand writing. Price 17 cts.

Also all the numerous English publications, from the Phonographic Institution at Bath, including the "JOURNAL," (monthly,) price 17 cts.; "THE CORRESPONDENT AND REPORTER," (monthly,) price 6 cts.; 1st, 2d and 3d style sheets, price from 4 to 18 cts.; Phonographic Pencils, Wafers, &c. Orders may be sent on by express from almost all parts of the country. Five hundred young men may acquire this art by their own exertions, and more than pay for a good education by teaching it. Jan. 1.

CHEAP HAT AND CAP STORE.

THE undersigned keeps constantly on hand a general supply of HATS and CAPS, such as Beaver, Nutria, Moleskin, Silk, &c., of different qualities and styles. Cloth and Velvet CAPS of all patterns; Umbrellas, Trunks, &c., which he is selling at prices to conform with the times.

N. B. Old Hats taken in exchange for new. Hats and Caps made to order, at short notice. C. B. MASON,

No. 18 Union Street, next door to La Grange Tavern.

March 27. eptf

FLOUR.

S. G. BOWDLEAR & CO., Dealers in Flour, No. 17, Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour, in whole and half bbls., for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour, suitable for Bakers' use, which they offer for sale at the lowest market prices.

Oct. 23. ep6m

PAPER WAREHOUSE & BOOKSTORE.

DAY, LYON & CO., corner of Milk and Exchange streets, Portland, keep constantly on hand a large assortment of all kinds of Paper and School Books; also, a general assortment of Methodist and Sabbath School Books. Also, a very large assortment of Room Papers, from 12 1-2 to $1 25 per roll. Cash paid for rags. eptf Feb. 17.

NEW STORE.

PATTEN & PERRIN,

335 Washington Street.

AMERICAN & FOREIGN DRY GOODS.

WHOLESALE AND RETAIL.

Our Friends are invited to call.

Oct. 9. 1y.

FURNITURE WARE ROOM.

Corner of Central and William Streets, *LOWELL, MASS.*

THE Subscribers having recently enlarged their store and made extensive additions to their stock, would now invite the attention of the public to their large and well selected assortment of FURNITURE, CARPETS, FEATHERS, MATTRESSES, LOOKING-GLASSES, CLOCKS, &c.

All articles will be sold as low as can be bought in Boston or elsewhere, and ONE PRICE invariably adhered to.

Sept. 4. tf ADAMS & NORTH.

FURNITURE, FEATHERS, &c.

J. M. DOE, 55 to 65 Cornhill, having made large additions to his former well selected stock of FURNITURE FEATHERS, LOOKING GLASSES, MATTRESSES, &c., is now prepared to sell them at a great reduction from former prices. Purchasers would do well to call. Every article warranted as good as recommended. Particular attention paid to packing goods for transportation. Feb. 15th, 1844.

STATIONERY.

CONSTANTLY on hand and for sale by WAITE, PEIRCE & CO., Cornhill, a good assortment, consisting of Letter Foolscap, Tissue, and Billet Paper, Portfolios, Penknives (Rogers' Congress Extra,) Silver Pencils, Paper Cutters, Rubber, Tablets, Sealing Wax, Wafers, Ink and Sand Boxes, Pencil Leads, &c. &c.

Boston, Oct. 2, 1844.

FLOUR, GRAIN, SALT, & FISH STORE.

At 51 Main Street, Worcester.

J. S. DILLINGHAM would respectfully inform the inhabitants of Worcester and the adjacent towns, that he has opened a store as above mentioned, where he has on hand and intends keeping a good supply of Genessee and Ohio Flour of the best standard brands. Also Corn, Oats, Rye, and Meal; coarse and fine Salt, and a general assortment of W. I. Goods and Groceries, which he offers at wholesale or retail at *lowest city prices*.

Worcester, June 12, 1844. tf

THE COMPLETE EVANGELIST,

COMPRISING the history of the Life, Actions, Death, Resurrection, Ascension, and Doctrine of JESUS CHRIST, the whole arranged according to the order of the time in which the several transactions occurred. Price 50 cts.; with discount to wholesale purchasers. For sale by

Jan 1. WAITE, PEIRCE & CO., No. 1 Cornhill.

POETRY.

For Zion's Herald and Wesleyan Journal.

A FATHER TO HIS CHILD.

"We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him."—Joseph's Brethren.

I love to look on thy young face,
My child, so bright and fair,
And, with a father's yearning, trace
Thy mother's image there.

I love to gaze in thy blue eye,
And drink its gushing light;
And kiss thy cheeks, where dimples lie
In rosy red and white.

I love to hear thy gladsome voice
Burst forth so free and wild;
It makes my stricken heart rejoice—
My child—my orphan child!

Methinks thy mother's strains I hear
Come mingling in thy tone;
And dream again thy mother near—
Thy notes so like her own.

Thy mother's soul beams from thy face;
Thou hast her noble brow;
And every soft and winning grace
Thy mother had, hast thou.

I love to fold thee to my breast,
And feel thy cheek on mine,
And think, thus did thy mother rest,
My child, in happier time!

Thy mother, child, now rests in heaven!
Safe o'er life's troubled sea;
Thy father's heart, by sorrow riven,
My child, now clings to thee.

New Bedford. *. ¶.

For Zion's Herald and Wesleyan Journal.

TAHITI.

Borne on the Southern breeze,
A strain of sweetest melody I hear,
Excelling, far, the music of the spheres,
It telleth of the Savior's kingdom near.

The purple banner waves,
And hell's escutcheon dark is in the dust;
Instead of orgies where the *Pagan* raves,
The *Christian* bows in meek and peaceful trust.

What tones of wrath prevail?
The seven-crested, ten-horned monster's roar!
I hear his helpless victim's dying wail,
While darkness spreads the bright horizon o'er.

Untimely was the cry,
"The subtle hydra of infernal birth
Hath fatal wounds received;" the hour is nigh,
I fear, when his foul breath will scourge the earth.

The bulwark of the faith,
Already trembles at his giant tread;
His eye is flashing with its pristine wrath,
And light *Tartarian* gathers round his head.

He thirsts for human blood,
And licks the ashes of the sainted dead;
Sits on the throne, and claims that he is God—
The symbol of a universal king is on his head.

Mourn not the martyrs' doom,
For safely in the charnel house they lie;
No more the sword or faggot them can harm;
Nor for Tahiti let thy fount run dry—

Unless a hand divine
To avert the threatening dangers interpose,
Thou, faithful soul, must shortly weep for thine—
Thy kindred weep for thee, while sweeping flows
The Inquisitorial tide! O Lord, withstand thy foes!

F. A. CRAFTS.

For Zion's Herald and Wesleyan Journal.

THE FADING ROSE.

Hail! emblem of a spirit pure!
Delighted with thy modest mien,
I turn, thy fragrance to secure,
And gaze while thou art to be seen,
Like those, who passed so late away,
(For whom we sigh in chastened grief,)
Trembling in premature decay,
While paleness sits on every leaf.
Thy sweetest odors fill the air,
As in the hours of early bloom;
And though in death may fade the fair,
A fragrance lingers round the tomb.

F. A. CRAFTS.

BIOGRAPHICAL.

For Zion's Herald and Wesleyan Journal.

DEATH OF REV. JOHN WESLEY DUNN.

Dear Br. Stevens,—It becomes my duty to inform your readers that Br. J. W. Dunn has tried the realities of death, and closed his labors and sufferings, also his responsibilities and dangers from a sinful world. After much conflict in mind, he commenced preaching about seven years since, when he left his happy home on Kent's Hill, the seat of our Seminary, and travelled about seven months on Farmington circuit, with Br. Browning. He was then admitted into our Conference on trial, and appointed to Belfast. Being ever of delicate health, he was laid by for three months this year. When able, he labored to the acceptance of his people. At Conference, he was appointed to the Gray circuit, here to receive the fine air of the country, and to have sufficient exercise in its healthful breezes. But he could labor but about half of the year. He was admitted at the next Conference, ordained deacon, and located on account of his health. He was never after able to take a circuit. He labored to support himself and family (he was married in July, 1832, to Miss Evelina Mitchell, of Westbrook) by agencies for your paper and other periodicals, until the last of last summer, when he became too feeble for this service; suffering very much before he gave it up. His brother-in-law, Rev. B. F. Tefft and wife, and his own brother were going to Indiana, when his mind turned upon a journey there, and the change of climate, as his last hope. Though somewhat opposed in his purpose, he started with them on the second day of September last. He was disappointed in his hopes, and found he constantly grew worse. After a few weeks' stay, he asked his physician's advice, as to his stay there, or his return, and was advised to get to his family as soon as he could, or, the Doctor told him, he should do so if he were in his case. His friends thought it unsafe for him to undertake the journey. But no remonstrances could stop him. His brother took him on some fifteen miles, to the stage. Just before he got there, Br. Dunn began to raise blood; the stage could not wait, his brother urged his return, but he said, "if he did return he never should start again." Entreaty was in vain; he mounted the seat with the driver, and left his blood along the highway, as it rushed with profusion into his mouth. He hoped, at night, to lodge with some known Methodist friends, but finding sickness in the family, he returned to the inn, alone and faint. In eight days he reached this city. After resting a week, he went to his residence in Gray. Just crawling about the room and from the bed to the fire, he suffered much for nine weeks. For a few of his last days he was carried from his bed to his chair, but he was very unwilling to submit to be carried. I visited him on Monday, before he died Saturday. He was much affected on seeing me, as but few preachers had called upon him, not knowing how he was; he put his arm around my neck, pulled my face to his, kissed me many times, and wept. I found him all resigned, without any disturbing fears or distrust. He was most happily settled in his trust in God, and in the great principles of religion, as believed by him in health. He said he had seasons of joy, when a little released from his pains. He died as a Christian. He said to Br. King, a neighbor, while watching with him, and as he gave him a little food, "I soon shall eat better bread; I shall eat manna in heaven." His death took place Jan. 25, at one o'clock, P. M. He died easily; his breath growing shorter until it stopped. As a friend, he was ardent; as a Christian, consistent and zealous; as a man, philanthropic, sound and trustworthy. As a minister, he was faithful to the doctrines and Discipline of the church of his choice, though charitable to others. He was strongly opposed to the obtrusive vagaries which have floated over our religious horizon for a few years past. He lived beloved, and died to be piously lamented. He said to his wife, "If I were selfish, I should wish to die: but for your sake and the children, I should like to live." He was 34 years old and has left a wife and three children to the commisseration of man, and to the mercy of God. D. COPELAND.

Portland, Jan. 30, 1845.

For Zion's Herald and Wesleyan Journal.

MR. LEWIS A. THAYER.

Mr. Editor,—You will perceive by the following resolutions, that we have been called to part with one of our heretofore unbroken circle. The deceased was far from his home and among those who were almost strangers to him, but by his amiable disposition had rendered himself beloved by all who had the pleasure of his acquaintance. He was own brother to Rev. L. R. Thayer, of the N. E. Conference.

RESOLUTIONS.

Whereas, In the order of divine providence, we have been deeply afflicted by the death of our fellow student, LEWIS A. THAYER, therefore

Resolved, That as students of the Wesleyan Academy, we extend our sympathies to the relatives of the deceased, with the expression of our assurance, that what to them and us is loss, is infinite gain to the spirit of the departed.

The above is the unanimous expression of the students. Signed in their behalf,

DANIEL H. MILLER.

Wilbraham, Jan. 30, 1845.

Extract from the Minutes of the Young Men's Debating Club and Lyceum, Jan. 30, 1845.

In consideration of the late afflicting dispensation of providence, by which this society has been called to part with one of its members, therefore

Resolved, That by the death of our beloved fellow member, LEWIS A. THAYER, we have been bereft of one who by his intelligence and close application to study, rendered himself an ornament to our association, and by his death we have lost both a friend and a brother.

Resolved, That we tender to the friends of the deceased our sympathies and condolence, assuring them that while we mourn with them, we mourn not as those without hope, believing that which is to us a loss, is to him infinite gain.

Resolved, That the above resolutions be forwarded for publication in the Zion's Herald.

AMASA C. SMITH, Secretary.

ELIZABETH P. OMSBY departed this life on the 23d of Sept. last, aged 24 years. She was converted about five years since, and joined the M. E. Church. Her's was a deep and sincere piety, united with an amiable disposition and promising talents, which constituted her a star in the church of more than ordinary brightness. Her last moments were triumphant. A hallowed influence seemed to encircle her very corpse until it was deposited in the house of the dead; and the same influence will doubtless dwell long in the fond recollection of all who knew her.

BENJAMIN C. PHELPS.

Thompson, Jan. 27, 1845.

BR. CHARLES T. PARSONS, son of Charles and Susan Parsons, of West Newfield, Me., died of pulmonary consumption, in Newfield, Jan. 22, aged 30 years. Br. P. from a child was uncommonly amiable, and was beloved by all who knew him. From youth, religion made a deep impression on his mind, and for the last six or seven years he enjoyed its comforts. During the first part of his sickness, which was long and painful, his mind was low; he was sensible he had not borne the cross as he should; but believing, he found Christ to be precious, and patience seemed to have its perfect work, and his last days were triumphant.

Newfield, Jan. 28, 1845. OBADIAH HUSE.

LUCY P., consort of the late William Chase, died in Augusta, Me., Dec. 7, aged 24. She was converted when a child, and was received into the M. E. Church about 4 years since. In the hour of severe affliction, her confidence in God was unshaken. It was refreshing to the heart of the Christian to visit her room and witness her sweet composure, and feel, as we often were permitted to feel, the manifestation of the presence of God. This was especially the case when, at one time, she gave her little one to God in the ordinance of baptism, and at another, when she received the Lord's supper. Her end was peace.

A. MOORE.

MARY JANE, daughter of Japheth and Mehitabel Beale, died in Augusta, Me., Jan. 6, aged 33.—From a child, her attention was directed to the subject of religion, though she did not give her heart to the Savior till fifteen or sixteen years since. Soon after, she joined the M. E. Church. For some months previous to her last sickness, she had not enjoyed so much of the presence of God as formerly. During her sickness, unbelief gave way, and she was able to rejoice in God her Savior.—Our sister has gone before us. Her language was, "I stand upon the brink of time, and Jesus stands upon the brink of eternity, ready to receive me." And as she stood upon this side of Jordan, casting her eyes across, she could say,

"No more call the valley of death dark,
Jesus is here to enlighten the way."

We hope to meet her in heaven. A. MOORE.

SLAVERY.

From the Friend of Virtue.

ESCAPE FROM BONDAGE.

Recently, at one of the Methodist churches in this city, Mr. Henson, a very respectable colored man, gave a sketch of his life as follows:—He said he was born a slave—that his family and friends were all slaves. The first time he ever knew sorrow was when he was about eight years of age.—At that time his master died, and the family were all sold. They were taken down to the place of sale, and one after another was *knocked off* to different purchasers. At length his mother was called to stand on the block. While she stood there this little boy saw that the tears rolled down her furrowed cheeks, and that her whole frame seemed convulsed. At this his heart was touched, and he wept bitterly. Next it was his turn to stand on the block. He, being the youngest, was sold last. The sorrow of his mother then seemed to increase, and her bleeding heart was ready to burst with anguish. At length she arose from her seat, went to the man who had bought her, fell on her knees, put her arms around his legs and besought him to *buy her baby*. He bore with her importunity for a time, but soon bade her begone, and kicked her away. Well, the boy was sold, but not to the man who had bought the mother. Yet it was so ordered in Providence, that when they started for their new homes, they all went the same way; and the mother was so almost frantic in view of her being separated from all her children, that her owner's heart was touched, and he was finally constrained to *buy her baby*. They arrived at their place of destination, the mother went into her cabin, and O! how she did praise the Lord that he had spared her this one child. The mother used to pray with this child, and instruct him as well as she knew how; and when about nineteen years of age he experienced religion. He tried to do his duty, and went round among the colored people, talked, exhorted, told his experience; and they called him a preacher, though he could not read. Yet he was a great sufferer. Slavery, he said, had done every thing to afflict him but that of taking his life. He had been so abused, that he still felt the effects of it. He married, had a family, and began, at length, to think about trying to obtain his freedom. He carefully saved every cent he could earn, and made a bargain with his owner to let him have his liberty for a stipulated sum. He then went to work with fresh courage, and when he had paid all but $100, the whole was cruelly wrested from him, and again he was as deeply in bondage as ever. But his faith seemed never to fail. He continued, amidst all these discouragements, to hold on the Lord. Prayer was his life, and he delighted to get away in secret and pour forth his soul to his Savior. At one time, as he was kneeling in a place where he was partly concealed, his master came along and said, "What are you doing there?" He at first declined answering, but finding the man would have a reply to his question, he said, "I have been trying to pray, sir." "You pray, what do you pray for?" "I pray the Lord to save my soul." "To save your soul? think you you have got a soul? No; you have no soul."—"Well," he thought, "soul or no soul, I am happy in the service of God. Religion does my body good, whether I have a soul or not."

At length he began to think of making his escape from bondage, and having earnestly besought the Lord respecting it, he came to the conclusion that it was right for him to attempt it, and, with his wife and four small children, he secretly left his master. He made a sack large enough to hold the two smaller children—would kneel down while his wife put them in, then rise and walk off—one child his wife held by the hand, and the other could *run along*. Thus they went forward, travelling by night and laying by during the day. Towards the close of their journey, they entered a swamp, sixty miles in length. Just at that time their provisions were nearly exhausted—they had only a few pounds of dried beef. No human habitation was to be met with, and there was no means of procuring any thing to eat. Like the Israelites in the wilderness, his wife began to murmur, wishing they had staid in bondage, where they could have died in peace. Sometimes he would get almost discouraged himself, but then he would seek more earnestly for divine assistance, gnaw off a little of the beef and distribute it among his children, and then go forward trusting in the Lord to sustain him soul and body.

Passing on, they came to a river. There had been a great deal of rain, and the water was very deep. He went *up and down, up and down* to see if he could find a place fordable. But it seemed equally deep all along. Then he procured a pole six feet long, went into the river, and with it kept sounding, and thus went on until the water was, we think, pretty near his shoulders; his wife all the time calling after him, saying he would be drowned, and they should all perish. But soon the water began to grow shallow, he passed on, went quite over, stuck up the pole, went back, carried first his two youngest children, then the other two, and lastly his wife.

One night, as they were encamped by a log, he very suddenly heard the howling of a great number of wolves. The whole surrounding atmosphere echoed with the sound, and they seemed drawing nearer and nearer. What could he do? The first impulse was to climb the tree. He did so, but immediately thought, "There are my wife and children; I will go down, and if we must be devoured, we'll all be devoured together." He went down, and, like one of old, wrestled with the Lord, in behalf of himself and his dear ones. He begged the Lord to shew him whether he had done right in thus leaving his master, and if he had, begged that he might be protected; if not, he asked the Lord to do with him as it seemed good. The noise soon died away, the wolves went to their hiding-places—they got through the night in safety, soon reached the Canada line, passed over, and for the first time in their lives, breathed the air of freedom. He entered a cabin, got something to eat, and praised the Lord. But O how he did agonize in soul for those, dear as life, whom he had left in bondage. Very many times, as he went to the table with his family, he would be in such distress in view of the situation of his relatives in slavery, that he was constrained to leave, go out, vent his grief, and pour forth his soul to the Lord in prayer.

By the labor of six days he was enabled to support himself and family, and on the seventh he went up and down the settlement exhorting people to repent.

How much education he was enabled to give his children we know not. He spoke of one little boy, which, by the assistance of friends, he sent to school. He made good proficiency, and could soon read. Finding it very pleasant to read, he said to his father, "Father, can you read?"—"No," said the father, "I can't read." "Father, why don't you learn? I can teach you." At first the father seemed not inclined to make the attempt. At length, however, he concluded to begin. They had neither candles nor oil, but he brought in a quantity of bark, made a good light, and began to learn the alphabet. His little teacher would get sleepy and tired, but the father would rouse him up, and say, "My son, what is that? and what is that? and what is that?" He persevered, learned the alphabet, began to put letters together, and soon he could read. And when he could read the Bible he felt that he was in a new world.—Divine truth seemed not only to dawn upon his soul, but to shine with resplendent beauty. He continued to preach, and, as it appears, has been very useful to those who like himself, have found a refuge in Canada. His little teacher has also become a preacher.

AN INCIDENT.

An incident related by Mr. Henson, a sketch of whose history is found in the above article, will be read with interest. This man, it seems, occasionally crossed the line for the purpose of assisting those who were making their escape from bondage. At one time he fell in company with a number.—One of them was very sick with the pleurisy—so sick that he could not walk, and actually fell down among the bushes. Yet they must hasten on, so they took up the sick man, and alternately carried him on their shoulders. But he soon became so sick that he was unable to hold up his head in this position. They then procured two poles, and by taking off their shirts, made a kind of cot, and he was thus carried by four. Soon, however, his strength so far failed that he could not be carried even so. He then most earnestly begged that they would lay him down to die, and go on themselves before they were taken up and all carried back into slavery. He cried, and wept, and begged so hard, that they even consented to lay him down, covered him with leaves, and left him.—But after they had proceeded about a mile and a half, they all began to weep and mourn most bitterly. They said if he were dead they could bear it; but the thought of leaving him alive, to die alone, was insupportable. Well, said Mr. H., "let us go back." So they retraced their steps, found him still alive in great agony of body, but peaceful mind. He enquired why they came back—said he was prepared to die—in a short time his sufferings would end, and he should be at rest in heaven. But they could not be prevailed on to leave him again. Seeing a little opening, Mr. H. said he would go and see if he could procure some assistance. He went on, and as he approached the road, he saw a man driving a cart. His heart almost failed him; but he looked to the Lord and went forward. As he drew near, the man said, "Good morning." "Good morning," was the reply. "Art thou travelling?" "Yes sir." "Didst thou come from D." "No, I came from ——." From his saying thee and thou, from his broad-brimmed hat and straight jacket, Mr. Henson concluded the man was a Quaker, and soon ventured to open to him his whole soul—told him all about the sick man, etc. "Well," said the Quaker, "bring him out and let me see him." So he speedily returned, and carried the news to his companions. But they were afraid to venture—said the man designed to deceive them. But Mr. H. said, "No, he is an honest Quaker." Finally, he prevailed on them to go forward, and as they approached with the sick man, the Quaker said, "Poor fellow! poor fellow!" He looked up and down the road, and seeing that no one was coming, took them into his cart, and driving through a byway, carried them all safely to his large farm house. As they entered the yard, his wife and three daughters came out, kindly received and entertained them. Those that were well hastened on their way, leaving the sick man to be nursed by this good Samaritan. In a few weeks he recovered, came to them in vigor of body and mind, and is now a successful preacher of the gospel to the refugees in Canada.

TEMPERANCE.

For Zion's Herald and Wesleyan Journal.

A REMINISCENCE.

It was a bitter night in January, 18—. My family were gathered round our cheerful hearth-stone; the clock struck nine—I closed my book, opened the book of God, and read a portion of the sacred word. We knelt in prayer, and rose refreshed; I went to the window, and cast a look abroad. The moon-beams glittered on the ice and snow that bound the earth in wintry chains. "Do you think Mr. —— will live through the night?" asked my wife in a subdued tone. I had visited him in the morning, and thought he might live a day or two, therefore I answered "I thought he would." We prepared for rest; "God pity the poor drunkard this night," I involuntarily exclaimed, and a shudder passed over me as I thought of my own sad experience. Soon all was hushed and still save the low moan of the wind as it stirred the naked branches of the large trees near my window. At length I was aroused by a loud knocking at the door. I arose and went to the window; I inquired what was wanted, and was answered by a voice choked with sobs, "we think father is dying; he wants you to come down and pray with him." "I will come," said I, and hurried on my clothes, and in a few moments was in the street. It was past midnight; and, as I wended my way to the house of mourning, my heart was full of sorrow. Scarcely four months had gone by since I had been called to "stand between the living and the dead" at four different times in this same family. The daughter had gone—the children had gone—the mother had gone, and now the aged, widowed, scathed and broken-hearted father was about to join them in the spirit land. "God of love have mercy on his poor soul!" I involuntarily exclaimed as I entered the door. The weeping daughter of the dying man took my hand and led me to his room and bed-side, (an awful place for a minister of Jesus to stand.) "Are you ready to go?" I asked.—The death rattle was in his throat, and after a pause he whispered, "I don't know." "I beseech you, cast yourself on him who careth for you; look unto Jesus!" I said. He then looked up in my face with awful concern and said, "*Will you pray for me?*" I knelt in a chair by his bed-side, for his hearing was almost gone, and poured out my soul to the God of mercy in behalf of this frail mortal. I closed; all was silent save the low gurgle in the throat of the dying man, and the deep sighs that escaped the heaving bosoms of his disconsolate children. I said a few words more to him; but he very soon grew delirious and very restless, and when reason was gone, hope in his case fled for ever. In a few hours he was cold in the embrace of death!

I returned to my home with a heavy heart, and thus I mused. Surely "the way of the transgressor is hard." O, that our friend and neighbor had kept the love of God *once* planted in his heart! O, that he had eschewed the demon Alcohol, the cause of all his woes—then had his life been happy, his days filled up with usefulness, his end peace, and his eternity blessed. Alas! alas!! for poor, frail human nature, left destitute of the grace of God, and enslaved to a vicious appetite. Save us, O Father, from *ourselves*. G. W. WEEKS.

Lunenburg, Jan. 25, 1845.

LADIES' DEPARTMENT.

For Zion's Herald and Wesleyan Journal.

A DEATH BED SCENE.

"O Time! than gold more sacred."
"And what its worth, ask death beds; they can tell."

Truly in no place, under no circumstances, can we better appreciate time than by the bed-side of a fellow mortal, gasping in the last agonies of dissolving nature! Here every circumstance, every movement of relatives, physicians, and friends, for the assuaging of the pains of the sick and dying, and the manifestations of grief at the soul thrilling thought of having soon to be separated from those we so fondly and ardently love, all these are but so many indexes to the fact that even a few lingering moments are "worth worlds on worlds." Here, if any where this side the world of spirits, it is seen that

"Time is dealt out by particles, and each
Are mingled with the streaming sands of life."

Here too we are led to say

"Stoop down, my thoughts, that used to rise,
Converse awhile with death;
See how a gasping mortal lies,
And pants away his breath."

Such a scene the writer of this witnessed but very recently. Night had spread his sable pall over the habitation which was becoming the scene of intense interest. Death, that never misses for once his aim, had evidently marked out as a speedy victim, among an interesting family group, the maternal head. The fixed eye, the palsied arm, the heaving bosom, and the laborious respiration, all showed but too plainly that he had already fastened his relentless fangs upon his victim, and that the vital tide was fast ebbing out. His approach was sudden. His busy pioneers, it is true, had for years been engaged in their subtile work of secretly undermining the constitution; but it was very recently that disease in all its indomitable virulence had spread itself over the entire system in such a manner as to secure for the insatiable conqueror the citadel of life. And now all was attention and watchfulness. Medical skill was utterly baffled. Physicians decided that they could do no more for her. Solemn announcement! Appalling crisis!

Weeping children and other relatives could now do little more than to watch around the dying bed, awaiting with inexpressible anguish the mournful event which, in a few brief moments, was so certainly to take place. But such was the intensity and excess of grief, owing partly doubtless to the suddenness of the occurrence, that they could not long contain and suppress their feelings by the couch of death, but passed occasionally to adjoining apartments "and wept there." Then could be heard, here and there, as they mingled with or separated from kind neighbors and friends who gathered in to witness the scene, and sympathize with the afflicted, (and many did,) the stifled sob, the deep but subdued sigh, the half uttered groan. And frequently might be heard the soul touching expressions—"What shall I do!" "My mother is dying!" "My *dear* mother is dying!" And frequently amid the general grief might be heard from one of the number the language of holy resignation which can only be inspired by a firm reliance on the Almighty's arm, "It is hard, but it is *right*."

But many of this dear circle of friends were unfortunately destitute of such supports of divine grace in this solemn hour of trial when much they needed its cheering and healing balm. The breath of frequent prayer went up to heaven in behalf of the dying. She had been the affectionate wife, the kind and tender-hearted mother, and the sympathizing friend and neighbor. And although she had never openly professed the religion of the Savior, from several expressions which she uttered in her last hours the belief was entertained that all would be well with her. The eventful moment soon arrived. The spirit took its everlasting flight. Nought but the lifeless clay remained. The living soul had gone

"Where momentary ages are no more!
Where Time, and Pain, and Chance, and Death, expire!"

And now what mortal tongue can paint the scene! The anguish-riven hearts broke away from the restraints which the circumstances of the case had previously imposed upon them, and the outgushings of the fountains of sorrow gave vent to the feelings in tones of lamentation less subdued. "What shall I do!" "My dear mother is dead!" "I have got no mother!" These were some of the expressions which broke upon the ears of the sympathizing friends present. And still amidst this general voice of mourning was one heard, submissively articulating, although measurably faltering under the weight of the calamity, "The Lord has done it, and it is right!" Truly that heart must be of adamant that could not feel for human woes in so affecting a scene as this.

But there is one interesting aspect of this thrilling scene which remains yet to be described. The cherished and affectionate husband, the honored and much loved father, was there. He had spent sleepless nights and days watching around and ministering to the wants of her who for many years had been the sharer of his joys and sorrows. Full well did he fulfil his early pledge of fidelity "so long as they both should live." He stayed by her to the last. And when the flickering taper ceased any longer to emit a glimmer of departing light he audibly, and in language of pious resignation, commended himself to God, and arising from his seat, he said, "I have done all that I could do." "The partner of my youth and the staff of my old age is gone!" To some of his dear children who hung around him, half frantic with grief, as he had withdrawn to an adjoining room, ejaculating "What shall I do?" &c., he said, "Trust in the mercy of the Lord." Again he exclaimed with reference to himself, "The Lord has stood by me in six troubles and I trust that in the seventh he will not forsake me." In short his language and appearance generally under this severe dispensation presented a spectacle of moral sublimity seldom equalled, and one well befitting the venerable and venerated father and the true Christian philosopher.

In early life he had braved the "bounding billows," and survived the perils of the tempest-torn ocean. In the various social and in many civil relations in life he had been honored. From the infancy of the church of his choice in the place of his nativity, during about a third of a century, he had been one of its pillars. And thus long his peaceful mansion has been a home for the weary and way-worn herald of the cross of Jesus; where he and his departed companion and their dutiful children have delighted to minister to their wants. On the other hand he had been called to pass through many afflictive scenes. From mother, father, brothers, and other friends, he had been parted asunder, himself somewhat advanced in life; and now, last of all, his companion in life is torn away from him by the ruthless hand of death. And yet here he stands, trusting in the rock of his salvation, a living exemplification of the power and all-sufficiency of the grace of God to sustain, in whatever situation His providence may place us! Reader, the religion of Christ is the *only* thing which can prepare you *thus* to endure the afflictions to which this life is heir, and finally to pass the portals which lead to an untried eternity!

Jan. 30, 1845. A SPECTATOR.

From the Christian Advocate and Journal.

THE DEVIL OUTWITTED.

AN INCIDENT OF METHODISM.

Messrs. Editors:—Some twenty-five years ago a camp-meeting was held in the town of Sharon, Schoharie county, N. Y., Eben Smith, presiding elder, myself preacher in charge.

On Saturday night it was reported that a company of rude people from a certain neighborhood in the town of Summit had erected a tent for their accommodation, to spend the Sabbath, supposed not to be for any good; but finally resulted in their good, as the sequel will show. About midnight I was directed by the presiding elder to take certain persons with me to remove that company from the ground. In so doing I found them all abed, their lights put out. In their removal it was said that there was some damage to bonnets, clothing, &c., and as I was the manager they resolved on having revenge; and as my appointment, after the camp broke up, was not far from their neighborhood, one of the company took a warrant to have me apprehended and brought before Esquire Harvey Brown, (now a preacher in the M. E. Church.) After preaching three times and meeting three classes on the same day, the constable presented his warrant. I accordingly went three miles to the place appointed for the investigation, found there about forty men collected to see the Methodist preacher tried, (Methodists were scarce in that country at that period of time.) The justice of the peace was sent for. In the meantime many hard speeches and imprecations were heard from the lips of those present; but I remained mostly silent, hoping and praying that my divine Master would make his power known in great mercy. I shall never be able to describe my feelings on that occasion, for humble as was the instrument, the grace of my Savior was singularly exalted. As this was near the time of harvest I was not willing to call the people from their labors to a trial in which there were no great consequences pending. Accordingly, when the court was called, the plaintiff offered settlement upon the small payment of seventy-five cents costs, which was not legally due from me; but I thought rather than put the community to the expense of $200 it would be better to "suffer wrong than to do wrong;" so I paid the costs.

As it was customary in those days to have many grog shops, and much spirit used, and magistrates and citizens being in the habit of using them, when the squire received the costs, it being in the bar room, where there were about forty unconverted men, with myself and five good brethren, the squire called for a half pint of rum. The moment that he said "rum," it entered into my heart to pray. I asked the squire if he would wait a moment before he had his rum? "No objection." I said to the landlord, May I pray in your house? "No objection." When I said *pray*, a solemn sense of the presence of God was felt—every man's hat was off; I and my brethren knelt down. I prayed to the Lord. Solemnity rested upon the audience. The squire, who was a skeptic, said he thought his moral excellence was as good as my pharisee's prayer; but before prayer was over, he said that he thought or felt that rum would not taste good, and when prayer was ended, found that one of his props of infidelity had fallen out. I then called for my horse, it being 12 o'clock at night. The landlord would take no pay, and requested me to call again. I bade the squire good by, rode four miles, and put up at three o'clock in the morning. At this time there was a great revival on what is called Sharon circuit. This was the second year of my travelling as an itinerant minister. Many of the converts of that revival are yet living members in the militant Church, with whom my affections are closely united, and will never be ruptured.

When I came around near the place where the constable conducted me on warrant, I left an appointment with the people that I would preach at Summit Four Corners—and left an appointment four weeks after. After preaching I inquired who felt the need of the Savior, and gave an invitation to all such to come forward and kneel down for prayers.

At that time there were five persons, all heads of families, and the squire first. When I came around again, there were many forward for prayers, and the squire among them. At this time he said, "Go home with me." In leaving the place of worship I put my arm around his neck. Then he said he thought he should die. But he soon found spiritual life in believing in Jesus; after this his house became a resting place for Methodist ministers and he became a leader and preacher in the M. E. Church. When I left, there were about forty persons in society, the squire being leader. All the persons that were in that tent at the camp meeting became converted and joined the M. E. Church, except one, who joined the Presbyterian Church. Since that time there have been several interesting revivals in that place, and a M. E. Church has been built, and also one for the Baptists, and there is now a very flourishing village in that place.

In all this we may see the good providence of God exemplified, who makes even the "wrath of his enemies to praise him." JOHN BANGS.

Jan. 17, 1845. of Delaware county, N. Y.

SWITZERLAND.

Some excavations recently made on the Hochberg (a wooded hill near Solothurn) have led to the discovery of some curious ancient graves and skeletons. The diggings were made under the direction of the archæologist Hugi, from whose report are extracted the following particulars relating to the objects discovered. The direction of the graves is uniformly from East to West. One of them presents this peculiarity, that the body interred in it appears not to have originally laid in a dug grave, but merely stretched on the surface of the ground, encircled by a row of small stones, and then covered with earth heaved up in the form of a hillock. At the feet of the skeleton was a pitcher, evidently of great antiquity; and at the head was found a small copper coin, nearly corresponding with the obolus of the Greeks. On one side of this coin there is an imperial head, and on the other the figure of a kneeling skeleton. The second grave is still more curious and interesting. It is dug in the ground, and carefully lined in the inside with Roman bricks or tiles. In this grave were found two skeletons. One was that of an extremely aged woman, and on the grave being opened, the right hand was found in a raised position. At the feet of this skeleton, there was another, that of a powerful man, apparently between twenty and thirty years of age. It was in a sitting posture, and very much twisted; one hand was raised to the roof of the grave, the other pressed down upon the ground. The female skeleton was lying perfectly straight, except that her feet were pushed to one side and pressed against the side wall by the knees of the other skeleton. Hugi remarks that the twisted and distorted position of the skeleton of the man leaves no doubt of his having been buried alive; and it is not improbable that the female likewise suffered the same horrible death. The resemblance in the form of the skulls seems to indicate that both were members of one family, and that they belonged to some Eastern tribe. In another grave, also lined with Roman tiles, there was found the skeleton of an aged female, with another skeleton at her feet. In some ancient graves previously opened at Grunchen, Hugi found human skeletons with the bones of dogs at their feet. In one of the graves of the Hochberg there was a skeleton with a row of amber beads on the breast, and the throat encircled with the usual Celtic beads of clay. Beside the skull lay large silver ear-rings, and round one arm a beautiful bronze bracelet. These objects all resemble the ornaments frequently found in Celto-Roman graves.—For. Quar. Review.

THE SCHOOLMASTER IN IRELAND.

Mr. Kohl, in his late interesting work on Ireland, thus describes a "hedge school:"

"I had an opportunity, by the road-side, of seeing a genuine Irish hedge school, and truly an interesting and affecting spectacle it was. The school-house was a clay cabin, roofed with sods, and without so much as a window. The smaller of the ragged scholars sat as close as they could to the entrance, towards which they turned their books to catch as much as possible of the light from without. Some were lying on the ground; behind these were a few seated on a board, and behind these were the taller boys, leaning over those in front, likewise to catch the light. The teacher was seated in the middle of the group, and was clad in the national costume of the country. In a book of Irish sketches, this picture would have been invaluable, and I was sorry I had not a daguerreotype apparatus with me to perpetuate the impression. In front of the school room lay as many pieces of turf as there were students within, each boy having brought one as a tribute to his teacher. As I entered the narrow entrance, the dominie rose from an inverted butter cask, on which he had sat enthroned, "Indeed, I am very sorry, your honor," said he, "that I have not the opportunity of offering you a chair." He was teaching his pupils the English alphabet, and they all looked fresh and cheerful, notwithstanding their poverty—as indeed most Irish children do, in the country, at least, despite of their ragged attire and their scanty food.

"Both teacher and children lived some miles away from their school-house, which stood by the side of the road. When the hours of study are over, the boys thrust their spelling-books into their pockets, and the master, after having fastened the door of his college, collects the tributary turf into a sack, throws the burthen over his shoulder, and, having grasped his staff, trudges away to his cabin on the other side of the bog."

We have sufficiency, when we have what nature requires.

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